

THE  
CHRISTIAN OBSERVER.

No. 20.]

AUGUST, 1803.

[No. 8. Vol. II.

RELIGIOUS COMMUNICATIONS.

THE following "ACCOUNT OF THE CONVERSION OF A QUAKER, AND OF HER BEHAVIOUR ON HER DEATH BED," was written by the late Rev. and learned CHARLES LESLIE, author of *the Short Method with the Jews and Deists*, and many other learned and ingenious treatises. The only liberty which has been taken with it is that of occasionally omitting a sentence, when it could be done without injury to the sense. No apology seems necessary for laying this account before our readers, as in addition to many other valuable ends which it is calculated to answer, it seems important to preserve from oblivion a tract, in which are distinctly exhibited the sentiments held by its venerable author respecting some of the principal doctrines of our holy religion, and particularly on the subject of justification by faith.

ACCOUNT OF THE CONVERSION OF A QUAKER.

THE person I am to speak of, was bred a quaker from her infancy, being born of quaker parents, and was not baptized till after she was married. She was of a quick and ready apprehension, and a cheerful temper, nothing inclined to enthusiasm. She discoursed with judgment and concern in matters of religion, of which I had frequent occasions, lodging a long time in the same house with her. She had an entire confidence in me, and opened her mind to me as to her confessor.

She died of a consumption, of which she had been ill, and wearing weaker and weaker, two years before her death, in all which time I attended her.

She had some relations who were

Independents, and had acquainted her with their doctrine of assurance, of which we often discoursed, and of their marks of election and reprobation, which were built upon a strong imagination, and a fancy of their own worthiness; for other accounts they cannot give of it, since they make even the good works of the reprobate hateful to God.

I preached to her the doctrine of faith, as set forth in our *homilies of salvation, of faith, and good works*, which she often read with great pleasure—that the atonement and satisfaction to God for our sins, was made wholly and solely by the perfect obedience and meritorious sufferings and death of Christ our Blessed Lord in our nature, in our stead, as our sacrifice and our surety, who had paid the whole debt to the utmost farthing, to the last demand of infinite justice; that our good works had no merit in them, nor must come in for the least share of the satisfaction made for sin, as being mixed with our infirmities and our sin, whence all our righteousness was filthy rags, and our best repentance had need to be repented of; that there was no merit neither in our faith, which at the best was but weak, and that we had all reason to say, Lord, I believe, help thou mine unbelief; that all our dependence was upon the perfect and complete satisfaction made by the sacrifice of Christ, wholly without us, for our sins; that our faith was only a hand which reaches a medicine to us, the virtue being in the medicine not in the hand, no more than it was in the eye which looked upon the brazen serpent, and a less perfect sight did cure, as well as the strongest; that

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sight is the nearest bodily representation of faith, as our blessed Saviour himself makes the allusion, John iii. 15. "That as the serpent was lifted up," (and the cure was wrought only by the sight) "so was the son of man lifted up, that whosoever believeth in him should not perish, but have everlasting life ;" that good works are a necessary effect of faith, as fruit is of a tree ; it is a dead tree that bears no fruit, so it is a dead faith that bringeth not forth good works, as there is occasion.

And St. James, whom some would make to oppose St. Paul in that matter, lays the whole upon faith, only brings the works to shew, that the faith was true ; he says, James ii. 22. "Seest thou how faith wrought with his works?" And the scripture was fulfilled which said, "Abraham believed God, and it was imputed unto him for righteousness." It was the believing was imputed, and he did believe, because he did work, else he had not believed : but after all, there is no merit, either in the faith or in the work, but it is attributed chiefly to the faith, because faith is that which immediately lays hold upon, and reaches and applies to us the infallible Catholicon, the satisfaction and atonement made for us by the passion and death of Christ our Lord ; and as a tree is sometimes denominated by the fruit, so the works of faith are called faith, and the effects of faith are attributed to the works ; and on the other hand, faith itself is called a work. John vi. 28, 29. "What shall we do that we may work the works of God ? Jesus answered and said unto them, This is the work of God, that ye believe in him whom he hath sent :" so that faith implies works (where works can be wrought), and works imply faith, the one as the tree, the other as the fruit.

Upon this subject the person I am speaking of, and I, have spent many hours, especially the last year of her life. As she drew nearer to her end, she used to say, This makes the way to heaven very easy, and gives an infallible assurance, that neither the

weakness of our faith (though the stronger the more comfortable) nor the unworthiness of our repentance, so it be sincere, can give us any ground of despair ; because our trust is not in them, but in the all-sufficient satisfaction which our Lord has made for us.

I told her I was glad she found it so easy, for that this faith was the gift of God ; and some would purchase (if possible) with the whole earth, were it all their own ; for all men have not faith, though it is not only very clearly revealed in holy scripture, but most consonant to our reason, for that God is not only just (as we use the word among men) to have some, or a great deal of justice in him, but he is justice itself, justice in the abstract ; and justice cannot remit any thing : to remit is not an act of justice but of mercy, and God is as much justice as mercy, and one attribute must not fight with or oppose another ; that would be to argue contradiction in God ; therefore since it is of the nature of justice to require satisfaction, and satisfaction that is not full and complete is not satisfaction (for justice requires the uttermost farthing,) it must needs follow that God, who is justice itself, will require it. This was both required and paid in the full and complete satisfaction which Christ made for the sins of the whole world, in our true and proper nature which had offended, by his perfect obedience, and the sacrifice of himself upon the cross. Herein the justice of God was infinitely exalted, in that a full, that is, an infinite satisfaction was given to it in the sufferings of a person who was of an infinite nature. This infinite satisfaction made to the justice of God, does equally exalt his wisdom in finding out so wonderful a means for our salvation. Again, this infinity of justice and wisdom both equally exalt the infinity of the goodness and mercy of God, in affording to us such a propitiation, in sending his son to take our nature upon him and to make satisfaction for the sins of that nature. And thus the attributes of God stand each full and

complete ; they fight not or oppose each other, but each does exalt and magnify the other. This is the great mystery of godliness, God manifest in the flesh. This is it which the angels desire to look into and adore to all eternity ; this it is which the quakers have trampled upon and rejected, meaning no more by God manifest in the flesh than the light which, they say, is manifest in their hearts, and that there the satisfaction is made for sin, by that light within them, which they call the mystery. But the outward coming of Christ, and all that he did or suffered upon earth, they call the history, or facile representation of what is wrought within them by what they call their light, and say, that this is the great mystery of godliness ; thus literally denying the Lord who bought them. Somewhat akin to this is the independent notion of assurance, which they make necessary to salvation, and mean not by it the faith, as above explained, but something darted immediately into their hearts ; therefore they will oblige men to tell the hour, minute, and occasion of their conversion (as they call it,) and when this light first struck them, whence they date their regeneration, and being in a state of grace ; and this, notwithstanding their having before believed the Christian faith : so that this assurance is something else than faith ; it is not the assurance of faith, there is no reason to be given for it : whereas the apostle enjoins that we should be always ready to render a reason of the faith that is in us. But what the Independents mean by assurance is a thing wholly unaccountable, and cannot be explained : it is only an impulse upon the mind and differs nothing from the wild enthusiasm of other sects : it is something that strikes upon the imagination, but has no deeper root. This appears in the strange accounts they give of their conversion : as some date it from such a sermon with which they were much affected, from such a discourse or prayer ; so others from the wildest extravagances, and the very act of monstrous sins.

Imagination is a noble instrument of religion, when it is built upon reason, and acted by it. It enlivens our devotions, it carries us even beyond our strength in our duty, makes us patient even in tribulation, by shewing us the crown that is set before us, and gives us zeal, but still according to knowledge. The impressions made by the holy Spirit of God upon the imagination of the holy prophets and apostles, in the visions and revelations given to them, always tended to the improvement of their reason, and made it stronger. But the impressions made by evil spirits upon the imagination, always tend to the clouding of our reason, that the imagination might govern alone and without control.

Another remarkable difference betwixt the impressions made by the good and evil spirits is, in the visible effects, even upon their bodies. The holy prophets were even much moved, and their bodies for a time rendered weak, during the impressions of some extraordinary visions ; but still with gravity and decency, befitting the awe they had to the divine presence then exhibited to them : whereas the Heathen priests, when they were possessed with their\*—and gave forth oracles, fell into convulsions and strange distortions of body, wallowing and foaming at the mouth in a dreadful manner, yelling, and sending forth hideous outcries, beyond their common strength, to the terror even of beasts which heard the noise. The very same was among the quakers, whence they got the name ; and it often seized even little children among them, so that it could be no counterfeit. And the like has been observable at the beginning of most of our sects of Anabaptists in Germany, and of the Presbyterians in Scotland, at the first setting up of their solemn league and covenant ; and it lasted ten years among them, and was called the Stewarton sickness, because it began in the parish of Stewarton ; and people at first flocked out of all parts of the country to see it as a won-

\* A word wanting here in the MS.

derful thing. But *themselves* boasted in it as the great power of God, and wrote in defence of it; and they had one stock of it in the great Church of Edinburgh, upon their first establishment since the revolution, with which they were as much pleased as others were affrighted seeing their seats move and people thrown off their stools, with such violent shakings and humming noise they made, as obliged the preacher to desist till things were composed again. An account of this I have seen in letters from thence.

When the Jews were cut to the heart, and repented, upon the preaching of the apostles, it is said, they smote their breasts and returned; but they did not fall into fits, roar and bellow like madmen: no such ecstatic conversions are to be found in holy scripture; all was grave, serious, and lovely. The spirit that descends from above, is first pure, then peaceable, gentle, and easy to be entreated. The reverse of which is the spirit that ascends from beneath; its birth is in monstrous forms, its gravity sour and sullen, the most difficult to be entreated, and the most impossible to be convinced; for, having abandoned reason, what can convince? What can a man answer to what you say you feel within you, for which you give no reason nor hear any against it.

All this may seem a digression from the relation I promised concerning the death of the person, which is the subject of this, but it is necessary to make clear some passages in it. I remember some few days before she died, she told me, that in a dream, an old woman (whom I construed to be an old independent aunt of hers that used to tease her) came to her, and told her, she should be damned for want of assurance. She said the dream made no impression upon her, that she knew not what some people meant by assurance: that she firmly believed Christ had made full satisfaction for her sins, as well as for the sins of all others; that he would accept her sincere though unworthy repentance, and help the weakness of her

faith; for that she trusted not either to the strength of her faith or repentance, (which of themselves had need to be repented of) but as they gave her ground to lay hold upon the complete and all-sufficient satisfaction made for her by Christ; and this, said she, is my assurance. It was before this, that she used to make the objection of the way being too easy, which I mentioned before, and upon which we have discoursed many days: she used to add, "Well, I cannot resist your reasoning; I do believe; but the hour of death is the time of trial; if it should fail me then, I should think you had deceived me, and I am sure should be uneasy to see you." This she often repeated, but would confess, "that this was much more rational, and infinitely more advancing the glory of God in all his attributes, than that wretched way of the Quakers, to bid a man trust his salvation to something within himself, where he can find nothing but what is mixed with our infirmities and our sins, and utterly unworthy to appear in the presence of God on its own account, but greatly abhorrent to think it should be worthy to make atonement and satisfaction for other sins, which whatever does, must surely be without sin itself: and if God sees folly in his angels, and the heavens are not clean in his sight, what creature can then pretend to answer for the sins of others? None, but Christ, who is God, could do it; and to mistrust the sufficiency of his satisfaction would be infidelity: and why should I fear for my sins? For he came to take away my sins." Then she would often repeat, "Lord, I believe, help thou mine unbelief;" and sometimes that saying in the Psalms, "Though I am sometimes afraid, yet I put my trust in thee."

I am now come to that which has occasioned all that I have said before, the last scene of her life: she was worn to skin and bone by a long and lingering consumption, and all hope of recovery was for a good while taken away; but on Tuesday, the 4th of March, 1700, the more imme-

diate signs of death appeared, her speech faltered, and she grew so weak that she could not move one hand from under the clothes, nor put it in again, but as they did it for her. The next day (which was Ash-Wednesday) I told her in the morning that the service of the day was long, and asked her, if she could bear it all. "Yes," said she, "I will have it all, for it will be the last time." But before we got through the Psalms (which are the seven penitential for that day) she changed, and we were forced to break off, she took leave of her husband, and I went down with him to a parlour below stairs, for I had persuaded him not to be present to see her expire: such sights often make too great impressions, especially on those so nearly related, and he was a very kind husband and extremely tender of her, and she was now past all knowledge of what was said, and not capable of any answer. I bid her maid call me, when she came to the point of expiring, that I might give her the recommendatory prayer, which was all then remaining to be done. About seven or eight o'clock at night her speech quite failed her, her flesh grew cold and stiff, but she appeared to be in great agony, and the rattle in her throat was so loud as might be heard in the next room. Thus she continued till four o'clock in the morning, when her maid came down and told her husband and me (who sat up all this while in the parlour) that the rattle in her throat was quite gone, and all her agonies ceased, that she lay perfectly still, but yet was not asleep; for they could perceive her sometimes to open her eyes a little, but presently shut them again; and several times they held something to her mouth to try if she had breath, for she lay as still as if she had been dead. At five I went up to see how she was, and some noise being made in opening of the door, she started, and with struggling got out the word, "What!" meaning what noise that was. They told her it was I, who came to see how she did, and to pray by her; she

frowned and put on a very angry look, and said, "Out, out," and at last, "Put him out," but speaking the words very imperfectly. The women made signs to me to withdraw, for they had kept the room very still and quiet since she had fallen into that still fit. I went down again into the parlour to her husband, but then came into mind what she used to say so often, of making the way too easy, that the hour of death was the time of trial, and if it failed her then, she would not endure the sight of one that had deceived her fatally. This wrought strongly in my mind, and it appeared to me as if this had been the case: her speech restored to her, though but to strain out three words to shew her displeasure, when she had been quite speechless so many hours before; and I never expected to hear another word from her. She used to be desirous of prayers, and now to forbid me with so great anger, when she could not explain herself—I thought if I had made the way too easy, and so deceived her, I had deceived myself too, for I knew no other way to heaven for myself than I had told her, and that I should deceive all others. I knew her sins, which I am satisfied she confessed fully and sincerely to me, and I knew my own to be greater; nor could I find in myself more signs of sincere repentance, and a well grounded faith than she had expressed; and all appearing to me to have failed her at the last, brought terrible apprehensions upon me: then the Popish austerities came into my mind, and I thought though our doctrine be right, perhaps we make the way too easy in our practice, and think to go to heaven in down beds, without giving ourselves any trouble about it; and that to avoid the doctrine of merit, we ought not to lay aside all mortification. Then I bemoaned the too general neglect among us of those fasts appointed in our own Church. All my own sins looked me full in the face, and I thought they are now required of me. I reflected, whether my notion of schism might not be too

severe, and whether I had not gone too far in bringing her entirely to our communion in her sickness (though she went sometimes to Church) which I did, and could not otherwise have assisted her with the last offices of the Church. I was sensible at that time that these were only the impressions of the imagination, yet they were too strong for me, and in all my life I never endured so great an agony. If none of these were the cause, then I concluded my unworthiness was the cause, and that God would not accept my ministrations, and therefore had not blessed them. The last thing to which she appealed so often, the dying hour, having in all appearance failed her, and I never having had the opportunity of so long acquaintance with any other person upon the subject of religion, and conducting her through all the steps both of public and private devotion, and cases of conscience; this looked to me like the breaking of a vessel, on which one had bestowed great pains, or a ship, after a long voyage, sinking in the harbour. This trouble was upon me for an hour, when just about six o'clock her maid came running down, and opening the parlour-door in haste, I concluded it was to tell me (as I had desired) that her mistress was just expiring, upon which I said to her husband, "Do not you go up, I'll go up;" but the maid (with great surprise in her face) said, "No, no, you must both come up; for my mistress hath sent for you both, and she is well and strong, and more cheerful than I ever saw her in my life." We run up, and found her sitting up in her bed, with both her arms out of the clothes expanded, and using them with full freedom. There was a fresh and lively colour in her face, and her eyes sparkling with such a transport of joy as I never saw in any face before or since: her voice was strong and loud, and her words very distinct and articulate. She said, as soon as we came into the room, "I have sent for you to let you know, how gracious God has been to me; he has given me a foretaste of heaven; he has

shewed it to me. Oh! the glorious sight that I have seen of angels and blessed spirits; and oh! the ravishing music! it is impossible to express it. My soul is exalted and enlarged! Oh! I could dance, I could sing, I could fly!" that was her very expression— "Come," said she, "weep no more, but praise God with me, laugh, rejoice, and sing!" In that rapture she continued about half an hour, before we gave her any interruption. The first thing that came into my mind was, that this might be a delirium, and that she was light-headed, as an effect of her distemper; but as she had not the least of that during her whole sickness, for which I have often heard her bless God, that amidst all her pains he had kept her head and reason undisturbed; so it seemed strange to me, that such fumes (if that were the cause) should restore her strength, speech, sight, in so wonderful a manner, after she had lain now fifteen hours in the very jaws of death, for she was every thing but dead.

In fevers, and other violent attacks upon nature, when it is strong, there will be sometimes a sudden and vigorous revulse of the spirits, which will struggle when expiring: but it is not commonly so, when long and slow sickness have by degrees quite exhausted the strength of the body, which drops down for want of spirits to support it. But in all she said, bating the strangeness of what she related, there was not one disordered word, or that savoured of lightness; and for nine hours after that she lived (for she died not till three in the afternoon) she spoke to her husband, to her child who was with her, to her sister, to her servants, and concerning her temporal affairs, with as much consistency and strength of reason, as in all her life; nor did one word, that looked in the least giddy or light-headed, drop from her; though that transport and joy in her face, and cheerfulness in her voice, and all her actions continued with her all along, and in every thing she said and did. The impression that transport of pleasure had printed in her countenance,

was not quite worn off when she expired, and seemed to remain even after her death, an air of satisfaction appeared in her corpse. She died without a sigh or groan, or the least struggle, or any thing more terrible than seeing one fall into a sweet sleep, just at the close of the recommendatory prayer. A little before she died, when she could no longer discourse, but speak single words, I saw her put her finger to her breast when death was making its last effort, and say, "Hard, hard;" but then immediately, as if correcting herself, she lift up both her hands, and looking up, with great cheerfulness in her eyes, she cried, "This pain is nothing, joy, heaven!" which were the last words I heard her speak.

The first sight we had of that strange transport in her, which was about six o'clock that morning, had an effect upon me more than upon herself. It literally turned our mourning into joy; for she expressed herself with that liveliness and assurance, as forced her husband and other relations to express their joy likewise; and what tears there were, were of joy and astonishment. I remember, while she was describing to us the blessedness she had seen, she took notice of her sister weeping by her, and turning to her, took her kindly by the hand, and said. "What do you do? Don't you believe me?" "Yes," said her sister, "I do." "No," said she, "you don't; for if you did, you would not cry. Indeed, indeed, I tell you nothing but what I have seen, and what is true."

The first impression I had of this strange sight was, that it was a delirium or lightness in the head: I had a mind to try the sincerity of it all the ways I could. She had all along, during her sickness, expressed an uneasiness at dying, and was very desirous to live, with due submission to the will of God. After the first expression of her transport, I said, "God has been very gracious to you, and he may do more still." "More," said she, "what can be more?" "He may restore you again to your perfect

health, though, in human appearance, there is no prospect of it." "I know that," said she: and stretching out her arm, which was skin and bone, "He that made these bones may put flesh upon them again, if he pleases." "But do you desire it," said I; "shall we pray for it with submission to his will?" "Hold," said she; then musing a while, said, "Let me see; I am now in the flower of my age, going in my thirtieth year; I have a kind husband, good children, and loving friends, and plenty enough in the world, I want nothing: are not these all the reasons any one can have to wish to live? And I was very desirous to live, if it were God's will; but now I would not live for all the world; nothing in the world could relish with me now. After what I have seen, all would be dead and insipid to me: no; I would not live for ten thousand pounds a-year. I was loth to leave you (said she to her husband) and my children being young; and was very uneasy to think of their coming under a mother-in-law; but they are in God's hands, and I lay no desire upon you, said she to her husband, not to marry again. No; these desires, which some dying people have, savour too much of the world: marry in God's name, when you find it convenient for you, but don't forget my two girls. 'Tis true, I leave you no son; but two good girls are better than one naughty boy," said she, with a pleasant air, "and you know not what a boy might have proved. I was indeed loth to leave you, but now I would not stay with you (speaking to her husband) nor with you, nor you, nor you," (turning to several friends about her;) but raising herself up, and stretching both her arms in an embracing posture, said, "I wish I could take you all with me; but you must stay God's time, that is best."

I was now fully satisfied there was no delirium in the case, and the trouble I was under an hour before hung still upon me. I then kneeled down upon the bed by her, and said, "Among all the rest, what have I done that you are angry with me?" "With

you!" said she, "why? what's the matter?" "You bid them turn me out," said I, "and refused to have me pray by you." "When was that," said she? I said, "An hour ago." "Oh! an hour ago," she reply'd; "I was then otherwise employed, as you find, and you disturbed me." "You disturbed me much more," said I; "for it brought into my mind what you used so often to say, that the hour of death was the time of trial; and if you found then, I had indeed made the way too easy and deceived you, you should not then bear the sight of me: this I took to be the case, and it gave me great disturbance; for I never expected to hear another word from you." "Therefore," said she, "I was sent back to satisfy you, that the way is sure though it be easy; and I have received full assurance, which leaves no doubt behind it, that my sins are all pardoned through the all-sufficient satisfaction of my blessed Saviour, and that I am now going to that place which I have seen, and hope to meet you there;" and taking me by the hand, said, "No, indeed, I am not angry with you, but I thank you heartily for all the pains you have taken with me, and it has not been in vain; God reward you." I then told her, "That I heartily blessed God with her, and for her, but more for myself; for I looked upon it, that this wonderful change was wrought in her, and that she was sent back from death to life more for my sake than her own; for she soon would have had the benefit of it, though we should not have known it; but that I doubted whether I ever should have overcome the impression that my trouble gave me even to despondence: but that now God had in a wonderful manner relieved me, and given me comfort, which I hoped would remain with me till my dying hour." Then I asked, "if I should pray by her." "Yes," said she, "with all my heart; but instead of the pardon of my sins, as you used to pray, let all now be praise and glory to God, who has already pardoned them." Then I kneeled down and repeated, *gloria in excelsis*, glory be to God on high, &c. as it is in the end of the communion service, all the company joining, and repeating

with me aloud: and she said to all present, "I will tell you what the Lord hath done for my soul, he has granted me every thing I desired; I prayed for an easy passage, for I was more afraid of dying than of death, and he has granted it me; for though I feel my pains and see death approaching, the horror of it is taken away, and I desire to be dissolved, and to be with Christ; and the joy that I have seen abates my pains, that I feel them not, as I did before—I can bear them now. Oh! what great things has God done for me, far beyond what I could ask or think! The hand of the Lord is gracious; wait for him." I said, "One comfort was, that it delivered us from our bodily pains." She added, "and from our infirmities, and from our sins, that we should no more provoke that good God, who had created us, and shed his blood to redeem us, that is much more comfortable." Then I reminded her how God had verified to her, and to me too, that in the thirtieth Psalm (the psalm for the day of the month, the sixth day,) "His wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning." Then she said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." And thus she did depart in peace the sixth of March, 1700.

The truth of this, as to what relates to her death, can be attested by her husband and others, yet living, who were present.

In our last number we inserted, on observations of Bishop Warbapters the sixteenth and seventeenth now lay of First Samuel. We ~~h~~imunication before our readers the ~~er~~tion, leaving which led to that for themselves them to determine of our correspondence, or that best solution of the difficulties of arring in these chapters.

To the Editor of the Christian Observer.  
A. the inconsistencies which strike an attentive reader in the narration of that part of the life of David, contained in

the sixteenth and seventeenth chapters of 1 Samuel, has induced some persons to get over the difficulty by pleading an interpolation of thirty-nine verses, which is a very rash and dangerous way of explaining scripture; I have thought it might not be unacceptable to some of your readers to state what appears to be the true solution, which is given by Dr. Warburton (Vol. II. b. iv. sect. 6, in a note, *Divine Legation*,\*) but not so fully opened by him nor so generally known as it deserves: and I send it you the rather because the omission of those thirty-nine verses in the *Vatican copy of the seventy*,† is urged as an authority for supposing them originally wanting in the Hebrew; whereas I apprehend, when some passages are restored to their proper place, they all form a very necessary and interesting portion of the history of David, and will be found to possess internal proofs of genuineness.

Our account of David, which begins in the *sixteenth chapter* of 1 Sam. with the relation of his being anointed by Samuel, has, I apprehend, suffered a transposition at the *fourteenth* verse, which verse, and those that follow to the end of the chapter, should be placed after the *ninth* verse of the *eighteenth chapter*. This restores unity to the narrative, and at once frees it from the difficulties with which it is manifestly embarrassed as it now lies in our Bible. It is strange that so ready a solution should be so overlooked, especially as the cause of the confusion may so easily el<sup>ev</sup>en<sup>ce</sup> in the transcriber of a very one copy of the original misplacing number<sup>is</sup> sheets through an error in being in them; and the mistake not soon prop<sup>er</sup>ly detected would be natural than <sup>ed</sup>: this I think more *designed anticipa* Warburton's idea of a tice some objection: I proceed to no- he has omitted or

\* See last number, p. 5.

† The verses omitted in the *eleventh* to the *thirty-second* copy are from the *seventeenth chapter* and the *fifth* verse of the *from the fifty-fourth of the seventeenth chapter* to the *sixth of the eighteenth chapter*, and the *ninth, tenth, eleventh, twelfth, seventeenth, and eighteenth, nineteenth, and twenty-sixth* verses of the *eighteenth chapter*: In all thirty-nine.

but slightly touched, two of which upon examination appear to me to have arisen (as might naturally be expected,) from the translator's supposing they had the story in perfect order before them. The first objection that occurs (but which is not of this description,) is from chap. xvii. 15. "But David went, and returned from Saul to feed his father's sheep," which Dr. Warburton observes, "does not mean he left Saul's court where he had resided, but that he left Saul's camp to which he had been summoned on the sudden invasion of the Philistines, together with the rest of his brethren, of whom the three eldest were chosen and the rest sent back." It is not improbable that *Eliab's* unkind words (ver. 28,) may have some reference to David's desire of accompanying his brothers to the battle: they appear to have eyed him, as Joseph's brethren did him, with envy; for Samuel's choice of David, "whom he anointed in the midst of his brethren," must have been considered by them as significative of some honourable distinction, though certainly at the time not clearly understood by them. In this order of the story we are not surprised to find, that neither Saul nor Abner knew David when he returned from the slaughter of the Philistine, which, as it now stands, is very unaccountable; and though our translation of verse two, chapter eighteen, says, "Saul would let him go no more home," the Hebrew, having no such reduplication, should be simply rendered would not permit him to return, but the translators evidently thought he had returned from Saul's court before. When David offered himself to accept the challenge of Goliah, Saul must have accounted him sent of God for the deliverance of Israel, or it would have been inexcusable rashness to have hazarded the fate of the nation on the courage of a youth; but Saul knew that under the theocracy, God had often delivered his people by persons apparently inadequate to the service, and though the nation had revolted from God in desiring a king, yet Samuel had promised the continuance of divine protection upon their repentance and future obedience. (chap xii.) Saul's admiration

of David was, however, soon changed to envy and suspicion by the *burden* of the songs of triumph which greeted their return. Our version reads, chap. xviii. 9. “*Saul eyed David from that day and forward,*” the word translated *eyed* should, as Mr. Julius Bate remarks (Critica Hebræa,) be rendered *humbled*, *kept him down*: in consequence of which it appears, that Saul either sent him back, or David prudently withdrew himself, and it is observable he made no claim to the fulfilment of the royal promise so solemnly given, chap. xvii. 25. This conduct was suited to appease the wrath of Saul, especially as David withdrew to a life of obscurity, for, doubtless, the ground of Saul’s displeasure was the apprehension of his being the man whom Samuel had told him God had chosen in his stead, and *who was better than him*, chap. xv. 28. Hence this displeasure of Saul’s was a real opposition to the divine will as declared by the prophet, and it is no wonder that a chastisement from God followed it; for we then immediately read (according to the connection proposed,) and not till then, that “*the spirit of God departed from Saul, and an evil spirit terrified him.*” It had been said before, chap. xviii. 5, that *David was accepted in the sight of Saul’s servants*; it is, therefore, no wonder that they endeavoured again to introduce him, which they do very warily, by the proposal of music as a cure for Saul’s malady, and when they had gained his approbation of the measure, David is described (whilst his name is skilfully omitted) “*as a mighty valiant man, and a man of war, and prudent in matters,*” fitted to attend the king both in the court and camp. Now how can it be supposed that Saul’s servants should have this knowledge of David previous to his combat with Goliah? Saul, whose anger was subsided, agrees to their proposal, and sends for David, whose skill in music and humble deportment so won upon the king, that he loved him greatly, and desired he might abide with him. There only remains to be considered the junction of the close of chapter sixteen with the tenth verse of the eighteenth chapter, “*And it came to pass on the morrow,*” which seems abrupt to the English reader; but the

objection disappears on considering the word we render *to-morrow*, to be the same which occurs, Exod. xiii. 14. Josh. xxii. 24. and Deut. vi. 20. in all which places the sense requires an indefinite future time; and then it only implies, that though David’s music was, through the favour of God, a means of relief to Saul, yet, that *after a time* his jealousy returned, and he gave himself up to the deliberate purpose of taking the life of that man whom he fully believed God had chosen to fill the throne of Israel, (see chap. xx. 30, 31, where he calls Jonathan’s attachment to David perverse rebellion, which would produce his own exclusion from the succession.) It is no wonder that this impiety of Saul led him into the evils, and brought down upon himself and his house the calamities\* recorded, which ended in the utter extirpation of his family, except the line of Jonathan, which was preserved by David in Mephibosheth. C. L.

For the Christian Observer.

IN Bishop Sherlock’s Discourses on the Use and Intent of Prophecy, Disc. I. on 2 Pet. i. 19. contains a *valuable* explanation of that text; but the last clause, “until the day dawn, and the day star arise in your hearts,” (which the bishop does not notice) has a difficulty which I have not yet seen satisfactorily removed. I suppose, “*until the day dawn,*” refers to that “*coming of the Lord Jesus*” mentioned in verse sixteen, whether that coming signifies, as I am inclined to think, the future opening of a period of the visible glory of the Church on earth, or the final judgment. But the difficulty lies in ascertaining what may be meant by the *day star*, which is to arise *in their hearts*. If this last clause had not been added, the passage might have seemed to strengthen an opinion entertained by some of the ancient Church, and adopted by others in the Church of Rome,

\* By evils as distinguished from calamities I mean those great sins, the destruction of the priests, consequent neglect of God’s worship, and, at length, seeking to devils for direction, into which Saul fell, and which awfully terminated in suicide: in the outline of his history (as David was a type of the Messiah,) Saul seems to have resembled Judas, both in his election and apostasy.

that Elias himself would appear before the second coming of Christ, as John the Baptist did before the *first*. But St. Peter's expression determines this day star, (which is to usher in the dawn predicted,) to be of an invisible and spiritual nature: may not then the words be prophetical of a special effusion of the Divine Spirit to be poured forth on the Church, that is, on true Christians, either to prepare them as witnesses to the world at large, if the dawn be interpreted to be that of a day on earth: or to prepare them for being "caught up to meet the Lord in the air," (1 Thess. iv. 17,) if it be referred to that of the final judgment. It is true that the passage will not, in either case, apply to those to whom the epistle was primarily addressed, but neither so did the words above quoted of St. Paul to the Thessalonians; and since the apostolic writings were intended to last till the end of the world, we are warranted in applying to the latter ages any passages which admit not of an earlier reference.

C.

To the Editor of the Christian Observer.

**I**N my last letter I endeavoured to shew, from a consideration of historical facts, how strong a presumption exists that the Dean of Peterborough must be very erroneous in concluding, that the liturgy and articles of the Church of England were drawn up, either in whole or in part, *with a view to exclude* doctrinal Calvinists from officiating as ministers of her worship. Common sense and experience revolt at the inconsistent supposition, that a body of venerable divines and confessors, a great number of whom may be incontestably proved to have been Calvinistic, as well in their public teaching as their private sentiments, should unite to compose a body of articles and a liturgy so worded, that no conscientious or intelligent Calvinists could possibly either make public use of the one, or *ex animo* subscribe to the other. The supposition is diametrically opposite to the known principles of human conduct, and therefore not to be admitted without the most decisive evidence of the fact. Even admitting that a majority of Anti-calvinists, in that celebrated convocation, *had suc-*

*ceeded in procuring the establishment of an Anti-calvinistic confession of faith and liturgy, would the Calvinists of that same convocation have given their unanimous signature? or would they not, in some public manner, have protested against a proceeding whereby even their own claim to the character of honest and consistent churchmen would have been completely annihilated?* Until such a protest can be proved to have been made by them, or satisfactory proof brought that those of the bishops and clergy who, notwithstanding their subscription to this supposed body of Anti-calvinistic doctrine, continued to preach and publish Calvinistic tenets, *did* publicly complain of the injury which they had thus sustained from their brethren, Dr. Kipling must not be surprised if many of his readers are totally at a loss how to reconcile the avowed practice of those divines, with the conclusions which he has attempted to draw. Nor must he wonder if they entertain a strong suspicion, that by some means or other he has been led to draw inferences which are altogether unjust. Had the Dean confined his object to the shewing that Arminians as well as Calvinists might be conscientious members of the Church, I should not have troubled you with any remarks on his publication; but as he has thought proper to hurl his anathemas with a papal vehemence against Calvinists, maintaining that they cannot honestly subscribe our articles or use our liturgy, truth and charity require that the erroncousness of such a conclusion should be made manifest.

Waving any farther remarks of a collateral nature, I come to the examination of the pamphlet itself. Of this the two leading features are, the excessive *virulence* which he expresses against the objects of his attack; and the uninterrupted *self-complacency* with which he advances as new, many of the oldest and most common objections against the Calvinistic system, without so much as noticing the replies which have been repeatedly made to them by various authors.

With respect to the Dean's *virulence*, though it does not necessarily prove the weakness of his reasoning, it certainly

proves the weakness of his temper, and his consequent unfitness to come forward as a theological controversialist, an office which unquestionably requires a more than ordinary portion of meekness and placability—of the wisdom that is from above, “which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.”

The triumphant manner in which Dr. Kipling advances as new discoveries, very old arguments and objections, seems to prove that in common with several other modern writers, he cannot be very conversant with the writings of our early divines, nor with the controversies carried on between them and the Papists. The study of the former would have taught him to a demonstration, that many of the best and wisest men have been Calvinists and yet orthodox pillars of the English Church; witness the names of Jewell and Nowell: and an attentive perusal of the latter would have shewn him what was the real state of the argument between the Protestants and the Papists, at the time of the reformation; and also that he himself has, on several points in the course of his pamphlet, adopted and defended the very same opinions which the Papists of those days maintained, in opposition to the unanimous voice of cotemporary Protestants.

The validity of Dr. Kipling's attempted *demonstration* rests upon the assumption, that in the collection of extracts which he has made from the writings of Calvin, he has drawn a faithful picture of that reformer's system; and that (admitting him to have done so in whole or in part) he has also succeeded in proving the dissonance between the Calvinistic tenets and those which pervade the articles and liturgy of the Church of England. I do not, at present, design to enter into the discussion of the first of these assumptions, though every man who has attentively and impartially studied the writings of Calvin, must see how widely many of the Dean's inferences and deductions, from *his own* representation of Calvin's system, differ from those which that theologian himself avowed and enforced.

Some of Dr. Kipling's statements, however, though certainly clothed in unfair and objectionable terms, are correct; but even in those instances, I apprehend, he has altogether failed in shewing the contrariety of the sentiments of Calvin to those of our English reformers, as expressed in our public standards of doctrine. It is very remarkable that Calvin himself in a tract entitled, “Calumniæ Nebulonis ejusdem aduersus Doctrinam Calvini de occulta Dei Providentia et ad eas ejusdem Calvini Responsio,” accuses his adversary of calumniating his doctrine under nearly the same expressions which the Dean has made use of; and resolutely disavows those inferences and statements as misrepresentations of his system. Every reader conversant with the writings of Calvin, and who has also perused the Dean's pamphlet, will be struck with the following complaint, which that learned reformer urges against his cotemporary calumniator. “Quum scirent malevoli non esse popularem hanc doctrinam, augendæ invidiæ causa articulos jactarunt, partim mutilos, partim detortos, unde imperiti non nisi sinistrum judicium possent facere. Etsi autem prima specie ex illius scriptis fuisse excerptos multi putabant, falsò tamen sibi (nempe Augustino) impositos conqueritur; quia vel concisas sententias de industria conflaverant, vel paucis verbis mutatis pie recteque dicta corrupserant suo artificio, ut offensionem gignerent apud simplices. Ejusdem prorsus generis esse, quos ex meis libris articulos proponere te jactas, etiam me tacente, reperient probi sincerique lectores, quibus impuras tuas calumnias cum mea doctrina conferre molestum non erit. (Calv. Op. tom. 7, p. 735, ed. Genev. 1617.)

It ought not to pass unnoticed, that the very first article of the aforesaid adversary as stated and replied to by Calvin, is that which appears so very conspicuous in the Dean's pamphlet—“Articulus primus, id est *calumnia* prima. Deus maximam mundi partem nudo puroque voluntatis suæ arbitrio creavit ad perditionem,” (ib.); and in his answer to this accusation, he says, “Etsi enim quid toti humano generi futurum esset Deus ab initio decrevit,

*hæc tamē loquendi ratio nusquam apud me occurrit, finem creationis esse æternum interritum.*" The learned reader will find much information from the perusal of the whole; the above extracts are, however, conclusive as to the injustice of the Dean's charging a sentiment upon Calvin which he has repeatedly disavowed.

With respect to the other point on which the validity of the Dean's demonstration must depend, I should wish to try it by a very simple and unexceptionable mode of inquiry. If the principles and inferences laid down in Dr. Kipling's pamphlet be just and legitimate, they will equally bear to be transferred to the examination of any other system of doctrine, publicly expressed in liturgies, confessions of faith, catechisms, expositions of scripture, &c. as well as to that of our own established Church. If he has succeeded in proving the *necessary* Anti-calvinism of the English articles and liturgy, his reasoning and conclusions will equally prove the Anti-calvinistic tendency of any other composition which adopts the same or a parallel form of language.

Assuming, therefore, as granted, the soundness of the Dean's mode of reasoning, I shall endeavour to apply it to some different passages from other liturgies, confessions of faith, catechisms, &c. which now lie before me, and from the conclusion to which such an application will necessarily lead, form an estimate of the real value of the Dean's principle and mode of argument.

I. Dr. Kipling (p. 15) having extracted a part of Calvin's definition of original sin, says—"That definition asserts, that every descendant of Adam, solely on account of that corruption of nature which he inherits from his first parent, is actually convicted and damned. But in the ninth article of our Church, entitled on original or birth sin, it is only affirmed, that this hereditary corruption of nature *deserveth* damnation. This is not a trifling but a very material difference; for unless the whole of Adam's progeny be actually in a state of damnation, there are no materials to form Calvin's elect and reprobates of—from whence it follows *incontrovertibly* that this article is not calvinis-

tic." The Dean then remarks, that the following phrases are correspondent to his ideas of the meaning conveyed by the article, "*liable* to damnation," "*exposed* to damnation," merit the wrath of God and the pains of the infernal world, "*the curse and damnation due to his fallen nature.*" He then adds, that those who adopt such expressions clearly consider the damnation spoken of in the ninth and seventeenth articles, not (with Calvin) "a state of actual damnation into which the whole progeny of Adam was brought on account of original sin *alone*; but means only a state in which whoever is, he *deserveth* and is *liable to condemnation.*"

In a confession of faith now before me, I find the following article on original sin.

"*De homine ita, scriptura præeunte, sentimus, nempe quod humanum genus per Adami lapsum corruptum sit, quod omnes natura exitio et damnationi obnoxii simus, non tantum, quia Adamus ipse peccavit, sed quoniam peccatores et ipsi simus ab utero: ac Dei judicium ab illo momento merito adversum nos intendi posse, etiamsi nullum opus nostrum extiterit, cuius merito damnationem nobis accersiverimus.*" (F.)

The expressions "*exitio et damnationi obnoxii*," *liable to destruction and damnation*, and "*Dei judicium merito intendi posse*," *the judgment of God might deservedly be applied*, are accurately correspondent to that interpretation of the English article which the Dean maintains to be Anti-calvinistic; it equally, therefore, follows that the above quoted passage is Anti-calvinistic also.

In another confession of faith, I find the following passage—"Man—falling from goodness and uprightness became *subject to sin, death, and divers calamities*, and such an one as he became by his fall, such are all his offspring, even *subject to sin, death, and sundry calamities*.—By death we understand not only bodily death, which is once to be suffered of all us for our sins, but also everlasting punishments *due to our corruption and to our sins.*" (H.)

In a third confession I read as follows :

"We confess that in the beginning

man was made of God in righteousness and true holiness, after the true image of God ; but he fell into sin of his own accord, by the which fall the whole of mankind is made corrupt and *subject unto damnation.*" (B.)

From the foregoing premises I am also justified in concluding these articles to be Anti-calvinistic, all the three manifestly speaking not of a state of actual damnation, but of a state in which man is only *subject* or *liable to* or *deserving of* it.

II. The Dean of Peterborough, in a note at page 33, has the following passage :—“ Calvin says expressly, that good works are the fruits of grace. In the twelfth article it is expressly said, that good works are the fruits of faith. In this article, therefore, the founders of our Church have flatly contradicted Calvin ; which is a plain proof that they were Anti-calvinists, and that this is an Anti-calvinistic article. By grace Calvin means the third person in the Trinity. But whatever is wrought and done and performed entirely by a divine person, cannot also proceed from a Christian grace. Faith can have no share in the production of it. So that this is not a mere verbal difference, but a difference in doctrine. A Church of England man's faith is productive, a Calvinist's is barren.”

A Protestant catechism, designed for the public instruction of youth, has the following passage :

Mag. “ Quid nobis boni oritur ex hac fide, quum semel eam assecutus sumus ?

Puer. “ Justificat nos coram Deo et hæc justitia hæredes nos vitæ æternæ facit—

M. “ Sed anne sic a bonis operibus separari hæc justitia potest ut qui hanc habet, illis, careat ?

P. “ Fieri hoc nequit. Nam quum recipiamus fide Christum, qualem se nobis offert, ipse vero, non liberationem tantum nobis a morte et reconciliacionem cum Deo promittat, sed Spiritus Sancti simul gratiam, qua in vitæ novitatem regeneremur ; hæc conjungi necesse est, ne Christum a seipso distrahamus.

M. “ Hinc sequitur, fidem esse radicem ex qua nascantur omnia bona Christ. Observ. No. 20.

*opera : tantum abest, ut ab eorum studio nos revocet ?*

P. “ Omnino sic est.” (G.)

Works, according to this catechism, are the fruits necessarily produced from faith as from a root ; this flatly contradicts Calvin's assertion, according to Dr. Kipling ; and the faith here inculcated cannot be the Calvinist's faith, for it is not a barren faith, but equivalent to that of a Church of England man, whose good works “ do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.”

Again, in a public confession of faith the following expressions occur :

“ Wherefore in this matter (of justification) we speak not of a feigned, vain, or dead faith, but of a lively and quickening faith, which doth prove itself to be lively, by lively works. The same faith doth keep us in our duty which we owe to God and to our neighbour, and doth fortify our patience in adversity ; it doth *bring forth good fruit* of all sorts, and good works which are good *in deed do proceed* from a lively faith.” (H.)

According to the terms of this confession, good works are the fruits of faith, we therefore conclude, as in the preceding instance, that the composers of it designedly contradicted the doctrine of Calvin.

III. In page 36, the Dean says, “ There is no point of theology on which Calvin has expressed his opinion more openly and with greater vehemence than this, whether in the work of salvation is the grace of God co-operator only or sole operator ? He has both positively affirmed, we see, that in every stage of this business divine grace is sole operator and also denied positively, that this grace in *any stage* of it co-operates only with man. But in the tenth article it is said, ‘ Dei gratia nos præveniente, ut velimus, et co-operante, dum volumus, ad pietatis opera facienda.’ No words can be more pointedly directed against Calvin's system than these are. What he positively denied, this article positively affirms : it is consequently an Anti-calvinistic article.”

I read the following words in a public confession of faith:—"It is God that worketh in you the will and the deed. Where, nevertheless, we teach, that there are two things to be observed; first, that the regenerate, in the choice and working of that which is good, do not only work passively, but *actively*; *for they are moved of God, that themselves may do that which they do.* And Augustine doth truly allege that, saying, that *God is said to be our helper: for no man can be helped, but he that doth somewhat.* The Manichees did bereave man of all action, and made him like a stone and a block." (H.)

The doctrine of preventing and co-operating or assisting grace is here stated, precisely as in our tenth article, of which it is a clear exposition; but since it asserts the active co-operation of man with God in the business of salvation, it must on the same grounds be Anti-calvinistic likewise. Again, in the afore-cited catechism the following passage occurs, after an explanation of the two-fold office of the law.

M. "Tametsi ergo in hac terrena peregrinatione legi nunquam satisfacimus, non tamen hoc supervacuum esse censemus quod tam exactam a nobis perfectionem flagitet. Scopum enim ad quem nos collimare et metam ad quam *nos eniti convenit*, demonstrat: ut quisque nostrum pro modo collatæ sibi gratiæ, ad summam rectitudinem vitam suam componere, et majores subinde progressus facere, *assiduo studio conetur?*

P. "Sic sentio." (G.)

The active obedience here prescribed as the duty of man, viz. aiming, striving, and endeavouring, to regulate the life according to the law of God is a manifest co-operation of man with the grace of God; the foregoing arguments, therefore, lead us to conclude this to be contrary to the system of Calvin. The latter, according to the Dean's statement, (p. 26,) maintains that "the people of God under the Gospel dispensation, in respect of all spiritual concerns, are enjoined to bid adieu to all wills, works, and endeavours of their own, and to keep most religiously a perpetual sabbath; that there may be free and ample scope within them

for the operations of God's Spirit." Whereas the catechism declares, that the law points out the mark at which we ought to *aim*, and the goal to arrive at which we ought to *strive*; that every one of us, in proportion to the measure of grace conferred upon him, should *endeavour, with assiduous care*, to regulate his life according to the highest rectitude, and thenceforward to make greater advancement.

IV. At page 45, Dr. Kipling says, "If calvinism be true, almost the whole human race neither doth, nor can, receive any benefit from Christ's passion. But what saith the Church of England concerning this most important doctrine? In her thirty-first article are these words, 'the offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual.' What can be plainer? Have we not here a frank and flat denial of Calvin's doctrine?"

In a Protestant confession of faith, the following article occurs:—"We teach and believe that this Jesus Christ our Lord is the only and eternal Saviour of mankind, *yea and of the whole world.* Christ is that lamb of God, which taketh away the sins of the world: wherefore we do plainly and openly profess and preach, that Jesus Christ is the only *Redeemer and Saviour of the world.*" (H.)

Again—"He, taking flesh of the most pure Virgin Mary, gave the same flesh to death, for the purgation of *all sin.*" (H.)

Amongst a number of doctrinal canons, drawn up by a national synod of a Protestant Church, assembled to declare their sentiments on the five points contested between the Arminians and Calvinists, at the Synod of Dort, I find the following:—"Of the death of Jesus Christ, and man's redemption by it."

Canon 2. "We being utterly unable of ourselves to satisfy divine justice, and to deliver ourselves from the wrath of God, God out of his boundless mercy hath given us his only Son to be a surety for us, who was made sin and a curse upon the cross for us and in our stead, that he might make satisfaction for us."

3. "This death of the Son of God is the *one, only, and most perfect sacrifice and satisfaction for our sins*, whose worth and value is infinite, and which is abundantly sufficient to expiate the sins of the whole world."

5. "Moreover the Gospel promise is, that *whosoever believeth in Jesus Christ crucified shall not perish, but have everlasting life*; which promise ought to be preached and tendered indifferently unto *all nations and persons* to whom God, in his good pleasure, shall send the Gospel, and together with it, the great command of faith and repentence.

6. "And whereas many who are called by the Gospel do not repent nor believe in Christ Jesus, but perish in their infidelity, this cometh *not from any defect or insufficiency in the sacrifice of Jesus Christ offered upon the cross*, but the fault is in and from themselves." (C.)

The language of the three preceding extracts are so harmonious with that of the English article, and so contrary to the Dean's representation of Calvin's doctrine on this point, that there can, I apprehend, be no hesitation in equally classing them all under the head of Anti-calvinistic doctrines. I shall reserve my examination of the Dean's chapter on the liturgy to another letter, this having already unavoidably extended to a great length. At present I shall content myself with informing your readers from whence the foregoing extracts are taken,\* assuming it for grant-

\* The extract marked (F,) is taken from the confession of faith of the French Church written by Calvin, and contained in the 7th volume of his works. Ed. Genev. 1617, at p. 102.

Those marked (H) from the former and latter confessions of Helvetia, as translated in the Harmony of the confessions of faith of the reformed Churches. Ed. Cambridge 1586, and will be found in order at p. 59, 241, 5, 63, 92, 94.

That marked (B) from the confession of Basil, in the same Harmony, at p. 65.

The extract (G,) from the Catechism of Calvin, drawn up for the Church of Geneva. Tom. 7, op. Calv. at p. 19 and 20, 24.

The extract (C,) from the canons and decrees made in the national synod of the reformed Churches of France held at Charenton 1623, wherein the Arminian doctrines were

ed that the Protestant churches of Helvetia, Belgia, and France will be acknowledged to have been truly and determinately Calvinistic in doctrine;† Calvin himself having either in whole or in part contributed to the composition of their confessions of faith and liturgies. From the comparison made as above, I think it will appear that the Dean of Peterborough's arguments to prove the *necessary Anti-calvinism* of the articles of the English church, must equally prove the Anti-calvinism of Calvin himself, and of all the Calvinistic churches that ever existed; consequently that his mode of argumentation is fallacious, and leaves the question nearly as he found it.

A CURATE OF THE SOUTH.

EXTRACTS FROM DR. NOWELL'S CATECHISM.

(Continued from p. 339.)

*The Third Part, concerning Prayer and Thanksgiving.*

HAVING explained the divine law and the Christian creed, we must now treat on prayer, and what is nearly allied, thanksgiving. In the first place, we must invoke none other but God alone; because on him alone depend our life and welfare, and by him all things consist; and this is what God himself exacts and requires at our hands in his word, as his peculiar and proper service. Since God, therefore, calls us to himself alone, promising both to hear and help us, and confirming his promise by an oath, it would be a sure mark of distrust and infidelity to invoke the aid of others. Shall we forsake "the living God," "that heareth prayer," who is "almighty" in power, at all times ready to help us, who invites us to come to him, who engages to defend and protect us by his divine attributes, and strengthens our confidence by the most endearing of promises and the strongest of oaths? Shall we leave such a God, I say, and have recourse either to men or angels who have never

unanimously rejected, and those of the Calvinists established, to be inviolably observed by all churches and universities in that kingdom; contained in Quick's Synodicon in Gallia Reformatum, at p. 134.

† See, for a full proof of this, Gifford's History of France.

promised us assistance, and are not capable of helping us, were they so disposed; whom God has no where authorized us to confide in by any text of scripture, which is the sure rule of our faith? For whatever is done amiss in religion, is so done by disturbing the order which God himself has laid down. We are it is true, in numberless ways most unworthy, consequently we may not presumptuously and arrogantly, as if we were deserving of any thing, force ourselves into God's presence; but approach in the name of Christ our mediator, and in reliance upon his merits. By him the gates of heaven have been opened for us, and a ready access provided to the divine majesty, though we are wretched creatures formed out of the dust and burdened with sin. Thus we are enabled to draw near to God with confidence and hope of obtaining his favour; for our prayers rest upon no dignity of our own, but on Christ's merits, in whose name we pray, and through whom alone we must make our requests known unto God the Father; for the scriptures declare, that while our prayers, if offered in faith and humility, shall meet with acceptance through his intercession, without him God will not listen to the petitions of men.

We must also approach God with becoming dispositions of mind, with a feeling sense of our own indigence and want, and the various evils which oppress us: so as eagerly to desire deliverance from these troubles, and that divine assistance of which we stand in need. But while our minds stand thus affected, we cannot but solicit, with great attention and earnest desire, for those mercies which our condition demands; so that it is not enough to pray merely with the tongue and voice, but we must pray with the understanding and the affections of the mind, which are the proper seat of prayer, otherwise it is only useless labour; for since God is a spirit, and a most pure mind, he requires as in other things, so especially in prayer, (whereby men have a communication with heaven,) the exercise of the heart and mind in a very high degree. Moreover he testifies that he will only be present with those

who seek him in sincerity and with their whole heart, and that the prayers of such alone shall meet with acceptance. But God will justly abhor and detest the prayers of those who address him in a hypocritical and formal manner, and with less reverence and respect than they are accustomed to shew towards a fellow mortal. The mind then must always be exercised in praying. But that attentive mind, and those ardent desires, which are requisite in prayer, are not the natural property of our minds but the effect of the agency of the Spirit of God, who, without doubt, rouses our minds, and quickens and helps us in prayer by his divine breathings. But even if this ardour of mind should abate, or be altogether extinguished, we are not in an idle, torpid, and dosing manner, to wait for the influence and motion of the Spirit, but when we become languid and remiss we ought the more diligently to seek for divine assistance, to increase our alacrity and stimulate our affections to prayer; for by the help of God we obtain this mind and will.

It remains now to state what should be the subject of our prayers. The understandings of mortals being too dark to comprehend what is most expedient, and the affections of the mind being so ungovernable and unruly as to require not only a guide, but also some powerful restraints to keep them within proper bounds; it would be extremely improper to enter upon prayer in a thoughtless disorderly manner. Our prayers, therefore, should be adjusted, agreeably to a prescribed rule and form; that form which our heavenly teacher first set before his disciples, and afterwards left for our direction, in which he hath briefly comprised whatever we may lawfully ask of God, and all that our wants render necessary. This from its author is called THE LORD'S PRAYER. If then we would follow this heavenly instructor kindly leading us in the most suitable way, we should never wander from the proper method of prayer. There can be no doubt but that we may use other words than those contained in this prayer, providing we keep to the sense of it. It comprehends certain principal heads.

to which all our supplications may be referred, otherwise they cannot be acceptable to God ; yet every man should seek those things chiefly which present occasion and necessity demand. And he may insist at greater length on any part of this formula he pleases, and amplify it in various ways according to his own wishes.\* And to prayer we must join the praises of God and the giving of thanks to him ; for it is reasonable, as under afflictions and distresses we flee to the mercy and power of God in a suppliant manner, that we acknowledge him with grateful affections, the author of our peace, the restorer of our health, and the only fountain of all our enjoyments and mercies ; inasmuch as it would be the basest ingratitude not to return humble and hearty thanks to him, from whom we receive pardon and every blessing at our request. We must, therefore, constantly pay the immortal God the thanks due unto his name, with a pious recollection and suitable honours. Moreover to celebrate with due praises the divine goodness, and justice, and wisdom, and power, and to give thanks in the name of the whole human race, is part of God's worship, and as properly belongs to his majesty as prayer ; in which respect if we do not shew him just honour, we shall not only be unworthy of his great and abundant kindnesses, and guilty of ingratitude, but shall be doubtless exposed to eternal punishments as impious towards God. We may gather from the word of God suitable formulas of this part of worship, how we may give God the glory, honour, and thanks, which are required. In short, since the holy scriptures teach us, that God is not only our Lord, but our father also and our preserver, and that we in turn are his children and servants ; it is most equitable that we give up our life to the extending of his glory, to return him just honours, to worship him, to call upon him, and reverence him, and give him perpetual thanks ; because to this end we were made by him, and placed in this world, that the glory of his name might re-

ceive the highest degree of splendour among mortals, and come to the most consummate dignity.

(To be continued.)

To the Editor of the Christian Observer.

Of all the pious customs of our ancestors none stood their ground better, till lately, than the stated expressions of gratitude at dinner and supper, for the viands with which the divine bounty spread the table. Public worship had been lamentably neglected, and family devotion had very generally disappeared, before this christian observance experienced any great decay in its outward forms. In its spirit, indeed, it could not but receive a very sensible shock from the decline of religion ; but still its exterior remained, and was not only a useful memento to the pious, but had some effect in checking the open career of vice. The profane and the licentious, however, thinking the general tone of religious principle so far relaxed, that the discontinuance of this custom would not be attended with much loss of character, ventured by degrees to omit it. A fashion so congenial to persons of dissipated habits, spread with rapidity. It soon extended its empire among the higher ranks, over every table where the conversation was openly vicious : from the mansions of the great it has made inroads, far and wide, among the middling classes of society, and has established its power almost universally, wherever outward decency is violated.

Had the evil stopped, or been likely to stop, at this point, however I might have lamented its progress, I should have been far less desirous than I am, to offer any remarks to you, Sir, on the subject ; because it is probable, that few of those who are openly immoral read your miscellany. But unhappily the disuse of grace at meals is creeping on among those who are decent and regular in their deportment, and not regardless of the forms of religion. Observing that no grace is said at the tables of some of the families they visit, they are led to omit it when their visits are returned, and then for the sake of consistency (a consistency in evil) it is soon omitted altogether.

\* The explanation of the different expressions in the Lord's Prayer, we think it unnecessary at present to insert.

Now, Sir, I trust you will join with me in entreating persons of this description to pause before they follow the example of their looser acquaintance in this particular. Do they reverence religion? Then let them reverence a custom, which certainly, in every point of view, harmonizes with it, and has not only the sanction of general practice for many ages in the Christian Church, but appears to have been universal among Christians in the days of the Apostles.\* In these days, when so many barriers against profaneness and infidelity have been thrown down, it behooves them anxiously to abstain from giving their countenance to a further extension of the evil, by contributing to bring into disuse a daily and open recognition of the providence and goodness of God, and of our dependence upon his bounty. The ruin which has overwhelmed the higher ranks in France, certainly had its origin in irreligion; and that irreligion found its way into private families by imperceptible advances, till, having gained a footing, and becoming bolder by success, it took larger strides, and at length reigned triumphant.

But what is the motive which induces the persons of whom I am speaking to lay aside the custom of saying grace? Is it civility, and a good humoured desire to conform to the habits of their acquaintance? Surely, in such a case, where sacred duties and interests of infinite moment are involved, concessions ought not to be made to civility. Would they act thus, if the allegiance of their family to their prince, instead of to their God, were to be brought into question? Would they act thus, if even a single farm, or a single house, were the object at stake? Let them remember, how solemnly we are warned not to be "conformed to this world," and not to "follow a multitude to do evil."

But it may, perhaps, be said, "God may be served at other times of the day; and at all events the giving up the very short service paid to him at meals is a trifling sacrifice. The giving up a stated service of the Almighty, highly appropriate to the occasions on

\* See Rom. xiv. 2, 3, 6. 1 Tim. iv. 3, 4.

which it is used, and sanctioned by the practice of the apostolic age, and by the approbation of an apostle, can scarcely be esteemed a small sacrifice: and surely to depart on such vague grounds from a religious observance so recommended, partakes much more of the spirit of the world than of the spirit of true religion: and it so directly tends to fritter away all religious duties, that it can scarcely receive support from any man of sense who has fairly weighed the subject.

Possibly, however, there may be some one who omits grace at table from an apprehension, that there is something of ostentation in continuing its use, when it has been given up by the greater part of his acquaintance.

Nothing can be more opposite to the genius of christianity than ostentation, and every good man will be led by his feelings, as well as by a sense of duty, to avoid it. It has, however, become customary with the lukewarm and the worldly-minded, to shelter their disregard of religious duties under the cover of a hatred of ostentation; and they endeavour to persuade those, who have religion in some measure at heart, to adopt their habits on similar grounds. But let us all beware of the snare. The same argument might be employed, with equal force, to prove the propriety of giving up attendance on public worship, or the religious observance of the sabbath; for with respect to both these, the practice of the world, especially in the higher ranks, is become so lax, that he is equally liable to the charge of ostentation, who conscientiously attends to them. Ostentation is, without doubt, to be carefully avoided; but there can be no ostentation in modestly, but firmly, continuing a religious observance, which stands on such strong grounds as that under consideration; or in resuming it, if it has been unadvisedly given up. "Let your light shine before men, that they may see your good works," is an injunction of our blessed Lord: and the giving God thanks on partaking of his bounty was one of the *good works*, by which the light of the followers of Christ shone forth in the days of the apostles, and which will also be required at our

hands ; “for whosoever shall be ashamed of me and of my words, of him shall the son of man be ashamed, when he shall come in his own glory, and in his father’s, and of the holy angels.” And this being ashamed of Christ, may be expressed as forcibly and as mischievously by omissions of duty as by words.

It may, perhaps, be further alleged, as a reason for discontinuing the practice of grace at meals, that when it is said few attend to it, and that, therefore, it tends rather to dishonour God and religion, than to do honour to either. That those persons dishonour God, who will not attend to a religious observance at which they are present, is most certain ; but yet the observance itself may do him honour in a very high degree ; and he who presides in it may be performing a very acceptable service. No one hesitates to acknowledge, that this is the case with respect to divine worship in our churches, as it certainly was with respect to the discourses of our Saviour, though so few listened to them to any good purpose, and so many were inclined to scoff and to blaspheme. And why is not God honoured, when a master of a family, with unassuming reverence, openly acknowledges his bounty, and tacitly calls on those who surround his table to join with him in a tribute of gratitude to the giver of all good, even though most of his guests should slight the call, and despise the ceremony ? Nay, it seems the more necessary, in such a case, that he should not omit so proper an opportunity of avowing his principles, and of checking by this means the propensity which any of them may feel to improper conduct while under his roof. If unhappily the master of a family should have many acquaintances who are loose in their religious principles or conduct, and he thinks it right to maintain a connexion with them, it becomes doubly necessary that he should draw a plain and broad line of distinction between them and himself, in what regards religion ; a line equally visible to them and to his own family, and calculated to check improper proceedings on the part of his associates, while it arms his family

against the seduction of their example. If he does not act thus, how can he hope that his family will escape the contagion of bad principles !— Notwithstanding his best endeavours, he will find such acquaintance a dangerous snare to them ; but unless such endeavours are uniformly and strenuously exerted to counteract the threatened evils, deplorable mischief must ensue.

It may be further alleged, that those who are disposed to attend in a proper manner to a public grace, may say one privately. But does the experience of those, who are inclined to reason thus, teach them that such persons *will* regularly say a private grace in default of a public one ! Do they themselves *always* say a private grace under such circumstances ? I believe, and I do not say this lightly or without strong grounds, I believe not. But suppose they do ; can they hope that their children will do the same ? And can they further suppose, that this private grace will be said with the same attention and reverence, amidst the light conversation of those who sit near them, and the interruptions to which they feel themselves to be subject, with which they would join in a public grace, accompanied by a standing posture and general silence ?

But besides those persons to whom the above observations relate, there is a very numerous class of thoughtless characters, who have not engaged either on the side of allowed vice, or on that of religion. No one can entertain a hope, that many of these will say a private grace, should their attention not be called to a public one. And is the case of such persons, consisting very much of the young and inexperienced, to be disregarded ? Are we with philosophical indifference to see them drawn over to the side of irreligion without making an attempt to save them, by at least affording them an example of reverence for God ? Nay, are we to run the risk of their pleading to their own hearts, at seasons when conscience is troublesome, our conduct in omitting grace at our tables, as an excuse for their luke-warmness and neglect of duty ? Precious in the sight of God are the souls

of all his creatures, and wo be to him whose habits of life shall contribute to the eternal ruin of any ! B. T.

Jan. 20th, 1803.

To the Editor of the Christian Observer.

YOUR correspondent **Custos**, in one of your numbers which I do not happen to have by me, has given some very good reasons why a clergyman should not become a justice of the peace. I wish to add one to them, at which he has merely hinted, if he had it at all in his view ; it is this, that a clergyman who acts as a justice will be thought, by an important body of his parishioners, partial in his office, and inimical to their interests.

It is well known how great a part of magisterial duty consists in executing the poor laws ; and it is equally notorious, that the practical system, which is founded on those laws, has in almost every town and village divided the inhabitants into two parties, which view each other with inveterate jealousy, if not with a spirit of downright hostility. These parties consist of those who pay to the poor rates on one hand, and of those who receive relief from them, or who think that the time may arrive when they shall stand in need of relief, on the other. The first of these descriptions of persons is very naturally an advocate for economy in the use of the parochial purse ; and the latter as naturally sees the wants of the poor in a much stronger light than the pressure of the poor rate on those who contribute to it, and pleads strongly for liberality in granting parochial relief.

Such will be the bias even of well-disposed individuals belonging to these different classes. It is evident, that among the ill disposed, (a very great majority I fear in most places,) on one side economy will degenerate into a rigid and unfeeling parsimony in the management of the poor rate, and, on the other, nothing short of profusion will satisfy, while each party will magnify the faults of the other, and be blind to its own. I fear that this picture of the actual state of things among us is not too highly coloured. Supposing it to be tolerably accurate, in what situa-

tion is a clergyman placed, who, in taking upon himself the magisterial office, undertakes to determine what relief shall be given to the poor ? Can he hope to satisfy both parties ? Nay, if he does justice, will there not be great danger of his dissatisfying both, or at least a very considerable proportion of the individuals belonging to both ?

In order to avoid giving rise to discontent and heart-burnings he may, perhaps, determine not to act in cases which happen in his own parish. If he were able to carry this plan into effect with tolerable ease (which would, probably, not be the case,) still he would by no means wholly avoid the evils above described. The general tenour of his proceedings, in ordering relief for the poor, in his neighbourhood would fix his character, both among the poor and among the contributors to poor rates ; and this character (whatever it might be) would follow him into his own parish, and produce a considerable effect there.

The odium which falls to the lot of a clerical magistrate, from the causes which have been mentioned, is much greater, I think, than that which attaches to a country gentleman who acts as a justice. The latter is generally possessed of much greater property in the neighbourhood in which he acts than the clergyman. He is thought a greater man, and more deference is paid to his decisions. The farmers and others, who contribute to the poor rates, know that he is very deeply interested in these rates being kept as low as circumstances will admit ; and, therefore, they will the more readily acquiesce in the propriety of assessments, which have his sanction : and as his property places him far above the poor, and as his habits of life do not lead him very frequently into their dwellings, they will be less disposed, and have fewer opportunities, to vent their ill-humour, when they think themselves hardly dealt with, than if the case were reversed. But how is the clergyman situated ? Numbers of those who pay to rates which he sanctions, are his equals or superiors in property, and a still greater number contribute as much or more than he does to them. With

him, therefore, they will find fault much more freely than they would with the squire in the magisterial chair. Among the poor his disadvantages are still greater. His duty calls him to be continually visiting them in their cottages (I speak of a *true* shepherd of his flock,) where, if they are in distress, or think themselves to be so, he must witness it. They will be apt to think him cruel in not ordering what they would deem adequate relief for wants, which fall so frequently and immediately under his own view; and, if their bosoms are not warmed by genuine christianity, they will probably think more of the *justice* than of the *clergyman* when he enters their doors.

R. S.

To the Editor of the Christian Observer.

YOUR correspondent T. S. (page 698 of your eleventh number,) makes a distinction between *innocent* and *righteous*, which I apprehend, requires consideration. I make no doubt, he is fully sensible that no creature, however excellent in his nature, and blameless in his conduct, can have any claim of reward from his creator except on the footing of a gracious compact; and if I understand him aright, he defines *righteousness* to be the result of obedience in a state of probation, which I should only call a moral aptitude for reward. My inquiry now is, whether men under the Gospel dispensation are in a probationary state, and if they are, what is the law of that state? Theirs cannot be the same probation as that under which Adam stood, since that consisted in a positive law concerning the tree of knowledge. The probation differing, the law of course must differ which relates to it. I beg it may be observed that my question is, Whether the Gospel, which reveals a provision for pardon, and the dispensation of the spirit, involves in itself a probation; and not whether a new probation be the whole of the Gospel.

I have only to request, that no philo-

sophical necessitarian will undertake to answer my inquiry; because he will begin with denying the possibility of any creature being the subject of *probation* in the sense I use the word. I use it to signify, the being placed by the sovereign appointment of God under a gracious constitution for trial, in which such helps internal and external are afforded to man, as capacitate him for fulfilling the terms the divine wisdom has seen fit to prescribe, admitting that, with the same helps, he may by the abuse of his powers fall short of the end for which they were primarily given. With the necessitarian, however, the word *probation* will only serve to describe the order in which God himself works, which, however it be a divine process of exquisite skill, can never be the probation of a creature.

R. C. C.

To the Editor of the Christian Observer.

I WAS much impressed with the account of the spiritual difficulties and death of a lady, which was given in your Obituary for May last. Both the letter, and the observations accompanying it, deserve the most serious attention. Although the particular circumstances were peculiar to the subject of that memoir, I am persuaded the general case comprehends a numerous class of Christians. There are, doubtless, many persons of whom we have reason to entertain a good hope, who are nevertheless living in a state of indecision and uncertainty as to their eternal concerns; and who are, consequently, walking in darkness and doubt. With a view to such characters, as well as to obtain some information and assistance myself, I shall be greatly obliged to your correspondent C. F. or any other, to state what is the scripture sense of making our calling and election sure, and what are the best possible means of attending to, and scripturally discharging, this important duty.

G. E.

## MISCELLANEOUS.

To the Editor of the Christian Observer.

IT appears to me, that at such a period as the present, when we are threatened with a most formidable invasion, it becomes a part of every man's christian duty to endeavour to rouse his fellow subjects to exertions worthy of the cause in which they are engaged, and among the means of exciting in them a proper spirit, I reckon that of setting before them the example of their ancestors in periods of similar danger.

Permit me, therefore, to recommend to you the insertion of the following extracts from Mr. Hume's history of the times of the Spanish armada, a period of danger to this country between which and the present we shall find many striking points of resemblance. God grant that the issue, in the present case, may equally mark His providential interposition in our favour.

I beg leave, however, to make one remark. Mr. Hume speaks of a variety of fortunate occurrences which successively contributed to frustrate the plan of our enemies. Your readers, on the contrary, will refer to a merciful Providence, which has ever watched over this isle; that sudden death both of the Spanish admiral and vice-admiral, as well as those circumstances of wind and wave, which Mr. Hume ascribes to accident, and they will see abundant cause to place our chief confidence in God, while we neglect no human means of providing for our safety.

" The little intrigues and cabals of the court were silenced by the account, which came from all quarters, of the vast preparations made by the Spaniards for the invasion of England, and for the entire conquest of that kingdom. Philip had long harboured a secret and violent desire of revenge against Elizabeth. His ambition also, and the hopes of extending his empire, were much encouraged by the present prosperous state of his affairs. The point on which he rested his highest glory was to extirpate heresy; and as the power and credit of Elizabeth were the chief bulwark of the Protestants, he hoped, if he could subdue that princess, to acquire the eternal renown of re-uniting

the whole Christian world in the catholic communion. Above all, his indignation against his revolted subjects in the Netherlands, instigated him to attack the English. To subdue England seemed a necessary preparation to the re-establishment of his authority in the Netherlands. That kingdom lay nearer to Spain than the Low Countries, and was more exposed to invasion from that quarter; after an enemy had once obtained entrance, the difficulty seemed to be over, as it was neither fortified by art or nature; a long peace had deprived it of all military discipline and experience; and the Catholics would be ready, it was hoped, to join any invader who should free them from those persecutions under which they laboured. The fate of England must be decided in one battle at sea, and another at land; and what comparison between the English and Spaniards, either in point of naval force, or in the numbers, reputation, and veteran bravery of their armies? This favourable opportunity, therefore, must be seized, and one bold effort made for acquiring that ascendant in Europe to which the present greatness and prosperity of the Spaniards seemed so fully to entitle them.

" During some time Philip had been secretly making preparations; but as soon as the resolution was fully taken, every part of his vast empire resounded with the noise of armaments. In the ports of Sicily, Naples, Spain, and Portugal, artisans were employed in building vessels of uncommon size and force; naval stores were bought at a great expense; provisions amassed; armies levied and quartered in the maritime towns of Spain; and plans laid for fitting out such a fleet and embarkation as had never before had its equal in Europe. The military preparations in Flanders were no less formidable. An army of 34,000 men was assembled, and kept in readiness to be transported to England. The Duke of Parma employed all the carpenters whom he could procure, and he built at Dunkirk and Nieuport, but especially at Antwerp, a great number of boats and flat-bottomed vessels for the transporting of his in-

fantry and cavalry. No doubts were entertained but such vast preparations, conducted by officers of consummate skill, must finally be successful ; and the Spaniards, ostentatious of their power, and elated with vain hopes, had already denominated their navy the *invincible armada*.

“ News of these extraordinary preparations soon reached the court of London, and notwithstanding the secrecy of the Spanish council, and their pretending to employ this force in the Indies, it was easily concluded that they meant to make some effort against England. The queen had foreseen the invasion ; and finding that she must now contend for her crown with the whole force of Spain, she made preparations for resistance ; nor was she dismayed with that power by which all Europe apprehended she must of necessity be overwhelmed. Her force, indeed, seemed very unequal to resist so potent an enemy. All the sailors in England amounted at that time to about 14,000 men. The size of the English shipping was, in general, so small, that except a few of the queen’s ships of war, there was not four vessels which exceeded 400 tons. The royal navy consisted only of twenty-eight sail, many of which were of small size ; none of them exceeded the bulk of our largest frigates, and most of them deserved rather the name of pinnaces than of ships. The only advantage of the English fleet consisted in the superior courage and dexterity of our seamen. All the commercial towns in England were required to furnish ships for reinforcing this small navy ; and they discovered, on the present occasion, great alacrity in defending their liberty and religion against those imminent perils with which they were menaced. The citizens of London, in order to shew their zeal, instead of fifteen vessels, which they were commanded to equip, voluntarily fitted out double that number. The gentry and nobility hired, armed, and manned forty-three ships at their own charge ; and all the loans of money which the queen demanded were frankly granted by the persons applied to. Lord Howard of Effingham, a man of courage and capacity, was admiral, and

took on him the command of the navy. Drake, Hawkins, and Frobisher, the most renowned seamen in Europe, served under him. The principal fleet was stationed at Plymouth ; a smaller squadron, consisting of forty vessels, lay off Dunkirk, in order to intercept the Duke of Parma.

“ The land forces of England were more numerous than the enemy, but much inferior in discipline, reputation, and experience. A body of 20,000 men was disposed in different bodies along the coast ; and orders were given them, if they could not prevent the landing of the Spaniards, to retire backwards, to waste the country around, and to wait for reinforcements from the neighbouring counties before they approached the enemy. A body of 22,000 foot and 1000 horse was stationed at Tilbury, in order to defend the capital. The principal army consisted of 34,000 foot and 2000 horse ; these forces were reserved for guarding the queen’s person, and were appointed to march whithersoever the enemy should appear. The fate of England, if all the Spanish armies should be able to land, seemed to depend on the issue of a single battle, and men of reflection entertained the most dismal apprehensions when they considered the force of 50,000 veteran Spaniards, commanded by experienced officers under the Duke of Parma, the most consummate general of the age, and compared this formidable armament with the military power which England, not enervated by peace, but long unused to war, could muster up against it.

“ The chief support of the kingdom seemed to consist in the vigour and prudence of the queen’s conduct, who, undismayed by the present dangers, issued all her orders with tranquillity, animated her people to a steady resistance, and employed every resource which either her domestic situation or her foreign alliances could afford her. All the Protestants throughout Europe regarded this enterprize as the critical event which was to decide for ever the fate of their religion ; and though unable to join their force to that of Elizabeth, they kept their eyes fixed on her conduct and fortune, and beheld with

anxiety, mixed with admiration, the intrepid countenance with which she encountered that dreadful tempest which was every moment advancing towards her.

‘ The queen took care, on the present occasion, to revive in the nation their attachment to Protestantism, and their abhorrence of Popery ; and every artifice, as well as reason, was employed to animate the people to a vigorous defence of their religion, their laws, and their liberties. But while in this critical emergency, she roused the animosity of the nation against Popery, she treated the partisans of that sect with moderation, and gave not way to an undistinguishing fury against them. She rejected all violent councils by which she was urged to seek pretences for despatching the leaders of that party ; and the Catholics, sensible of this good usage, generally expressed great zeal for the public service. Some gentlemen of that sect entered themselves as volunteers in the fleet or army. Some equipped ships at their own charge, and gave the command of them to Protestants. Others were active in animating their tenants and vassals and neighbours to the defence of their country : and every rank of men burying for the present all party distinctions, seemed to prepare themselves with order, as well as vigour, to resist the violence of these invaders.

‘ The more to excite the martial spirit of the nation, the queen appeared on horseback in the camp at Tilbury, and riding through the lines discovered a cheerful and animated countenance, exhorted the soldiers to remember their duty to their country and their religion, and professed her intention, though a woman, to lead them herself into the field against the enemy, and rather to perish in battle than survive the ruin and slavery of her people.\* By this

\* The queen’s speech was in these words : My loving people, we have been persuaded by some that are careful of our safety, to take heed how we commit ourselves to armed multitudes for fear of treachery ; but I assure you I do not desire to live to distrust my faithful and loving people. Let tyrants fear. I have always so behaved myself, that, under God, I have placed my chiefest strength and safeguard in the loyal hearts and good will of

spirited behaviour she revived the tenderness and admiration of the soldiery ; an attachment to her person became a kind of enthusiasm among them ; and they asked one another, Whether it were possible that Englishmen could abandon this glorious cause, could display less fortitude than appeared in the female sex, or could ever, by any dangers, be induced to relinquish the defence of their heroic princess ?

‘ The Spanish armada was ready in the beginning of May, but the moment it was preparing to sail, the Marquis of Santa Croce, the admiral, was seized with a fever of which he soon after died. The vice-admiral, the Duke of Paliano, by a strange concurrence of accidents, at the very same time suffered the same fate ; and the king appointed for admiral the Duke of Medina Sidonia, a nobleman of great family, but unexperienced in action and entirely unacquainted with sea affairs. This misfortune retarded the sailing of the armada, and gave the English more time for their preparations to oppose them. At last the Spanish fleet, full of hopes and alacrity, set sail from Lisbon ; but next day met with a violent tempest, which scattered the ships, sunk some of the smallest, and forced the rest to take shelter in the Groine, where they wait-

my subjects ; and, therefore, I am come amongst you at this time, not as for my recreation or sport, but being resolved, in the midst and heat of the battle, to live or die amongst you all ; to lay down for my God, and for my kingdom, and for my people, my honour and my blood, even in the dust. I know I have but the body of a weak and feeble woman, but I have the heart of a king, and of a king of England too ; and think foul scorn, that Parma or Spain, or any prince of Europe, should dare to invade the borders of my realms ; to which, rather than any dishonour will grow by me, I myself will take up arms ; I myself will be your general, judge, and rewarder of every one of your virtues in the field. I know already, by your forwardness, that you have deserved rewards and crowns ; and we do assure you, on the word of a prince, they shall be duly paid you. In the meantime, my lieutenant general (the Earl of Leicester) shall be in my stead ; than whom never prince commanded a more noble and worthy subject ; not doubting by your obedience to my general, by your concord in the camp, and your valour in the field, we shall shortly have a famous victory over those enemies of my God, of my kingdom, and of my people.

ed till they could be refitted. The damages of the armada having been repaired, the Spaniards, with fresh hopes, set out again to sea in prosecution of their enterprize. The fleet consisted of one hundred and thirty vessels, of which near one hundred were galleons, and were of greater size than any ever before used in Europe. It carried on board 19,295 soldiers, 8,456 mariners, 2,088 galley slaves, and 2,630 great pieces of brass ordnance. It was victualled for six months, and was attended by twenty less ships called caravals, and ten galleys with six oars a-piece.

"The plan formed by the king of Spain was, that the armada should sail to the coast opposite to Dunkirk and Nieuport, and having joined themselves to the Duke of Parma, should thence make sail to the Thames, and having landed the whole Spanish army, thus complete at one blow the entire conquest of England. After the armada was under sail they took a fisherman, who informed them that the English admiral had been lately at sea, had heard of the tempest which scattered the armada, had retired back into Plymouth, and no longer expecting an invasion this season, had laid up his ships and discharged most of the seamen. From this false intelligence, the Duke of Medina conceived the great facility of attacking and destroying the English ships in harbour; and he was tempted, by the prospect of so decisive an advantage, to break his orders, and make sail directly for Plymouth; a resolution which proved the safety of England. The Lizard was the first land made by the armada about sunset: and as the Spaniards took it for the Ramhead near Plymouth, they bore out to sea with an intention of returning next day and attacking the English navy. They were descried by Fleming, a Scottish pirate, who was roving in those seas, and who immediately set sail to inform the English admiral of their approach: another fortunate event which contributed extremely to the safety of the fleet. Effingham had just time to get out of port, when he saw the Spanish armada coming full sail towards him, disposed in the form of a crescent, and stretch-

ing the distance of seven miles from the extremity of one division to that of the other.

"Effingham gave orders not to come to close fight with the Spaniards, but to cannonade them at a distance, and to wait the opportunity which winds, currents, or various accidents must afford him of intercepting some scattered vessels of the enemy. Nor was it long before the event answered expectation, and two vessels, which had fallen behind, were taken, after some resistance, by Sir Francis Drake. As the armada advanced up the channel, the English hung upon its rear, and still infested it with skirmishes. Each trial abated the confidence of the Spaniards, and added courage to the English; and the latter soon found that even in close fight the size of the Spanish ships was no advantage to them. The alarm having reached the coast of England, the nobility and gentry hastened out with their vessels from every harbour and reinforced the admiral, whose fleet now amounted to one hundred and forty sail.

"When the armada had reached Calais, and cast anchor before that place, the English admiral practised a successful stratagem upon the Spaniards. He took eight of his smaller ships, and filling them with all combustible materials, sent them one after another into the midst of the enemy. The Spaniards fancied that they were fire-ships, and immediately cut their cables and took to flight with the greatest disorder and precipitation. The English fell upon them next morning while in confusion; and besides doing great damage to other ships, they took or destroyed about twelve of the enemy.

"By this time it became apparent that the intention of the Spaniards was entirely frustrated. The vessels, provided by the Duke of Parma, were made for transporting soldiers, not for fighting; and that general, when urged to leave the harbour, positively refused to expose his flourishing army to such apparent hazard; while the English, not only were able to keep the sea, but seemed even to triumph

over their enemy. The Spanish admiral found in many encounters, that while he lost a considerable part of his own navy, he had destroyed only one small vessel of the English; and he foresaw that, by continuing so unequal a combat, he must draw inevitable destruction on the rest of the fleet. He prepared, therefore, to return homewards, but as the wind was contrary to his sailing through the channel, he resolved to sail northwards. The English fleet followed him during some time; and had not their ammunition fallen short, they had obliged the whole armada to surrender at discretion. But the event proved almost equally fatal to the Spaniards. A violent tempest overtook the armada after it had passed the Orkneys; the ships had already lost their anchors and were obliged to keep to sea: the mariners unaccustomed to such hardships, yielded to the fury of the storm, and allowed their vessels to drive either on the Western Isles of Scotland, or on the coast of Ireland, where they were miserably wrecked. Not a half of the navy returned to Spain; and the seamen as well as soldiers, who remained, were so overcome with hardships and fatigue, and so dispirited by their discomfiture, that *they filled all Spain with accounts of the desperate valour of the English*, and of the tempestuous violence of that ocean which surrounds them.\*

I trust, Mr. Editor, that if the French should persist in the attack upon us, which is now projected, they will in like manner return, if any of them should return, only to *fill all France with accounts of the desperate valour of the English*.

Philip, when he heard of the mortifying event, is said, by Hume, "to have fallen on his knees, and rendering thanks for that gracious dispensation of Providence, to have expressing his joy that the calamity was not greater." I have but little hope that Bonaparte will, in this particular, follow Philip's example. I trust, however, that we shall not forget to ren-

\* Hume's History of England, Vol. V, p. 360—331.

der the thanks which will be due to the great author of our deliverance; and I hope that there is a multitude in this land who, at this time, are not ashamed to use the posture of Philip, in supplicating the divine protection of their country.

B. R.

EXTRACTS FROM AN UNPUBLISHED TOUR ON  
THE CONTINENT.

(Continued from p. 420.)

LYONS.

At Lyons we visited the cathedral dedicated to St. John, which is only remarkable for a curious clock. We were just in time to hear it strike. A cock crowed thrice as a signal, and just before it struck, an angel came out of a door and hailed the Virgin Mary, who returned the salute with a bend of her head. The Holy Spirit also, represented by a white dove with its wings full spread, seemed to descend upon the head of the virgin; and on the clock's striking, immediately ascended out of sight. Above is a representation of God, expressing his commands by several waves of the hand. Underneath is a dial and a small globe, representing the different phases of the moon; and below this another dial, which only moves round once in a century. On the south side of the clock is the minute hand, placed on an oval plate, which is so contrived as to lengthen and contract itself in such a manner, that it always exactly hangs over the marked rim of the dial, notwithstanding its oval figure. I remember to have seen one of the same kind at Strasburgh, but larger and more out of order; though the cock at Lyons is rather grown hoarse through length of years, and does not crow with that distinctness, we may suppose, it formerly did.

There are thirty-two canons belonging to this Church, who are styled Counts of Lyons. The king is the first of them. Their dress is that of other ecclesiastics, with the addition of a red collar, adorned with a golden cross set with diamonds. When a canonry is vacant, the candidates are

not required to produce any certificate of their learning or piety, but of their nobility; and this they are obliged to prove for sixteen generations; the line, both paternal and maternal, during this long period, must be unpolluted with common or plebeian blood; otherwise the succession is broke, and the candidate is *ipso facto* disqualified. The canonries vary in value, according to seniority; but, on an average, are worth five hundred pounds sterling yearly. The archbishop is Monsieur —; his revenue amounts to one hundred thousand livres annually. He is primate of Gaul, and the first ecclesiastic in France; but as the antiquity of his grace's family will not bear so strict a scrutiny as that of the noble canons, these last look down upon him with contempt. From the cathedral we went to the *Fourrier*, a small religious society, situated on a hill in the west part of the town. Here is a small chapel, with a figure of the Virgin, so high in the estimation of the vulgar, that masses celebrated here bear four times the price of those which are said in any other Churches of the province. The whole chapel is hung round with votive tablets and pictures, the homely but grateful offerings of the ignorant populace, many of whom ascribe their cures to the miraculous aid of the Holy Virgin.

From a terrace on this elevated spot we had a view over most part of Dauphiny, and could clearly discern the mountains of Savoy, and part of the Alps of Switzerland. The town appeared under our feet, with the Saone running through the middle, and the Rhone bounding it towards the east. Descending the hill we passed by the state prison, where, at present, is confined a duke and peer of France, for the murder of a gentleman who had before wounded him in a duel. This nobleman is allowed above one thousand pounds a-year for the maintenance of his household, and is suffered to keep an elegant table for the entertainment of his acquaintance. On the other side of the hill is a subterranean Church belong-

ing to the canons of *St. Genevieve*. It was in this Church that nineteen thousand Christians are said to have been massacred, having fled here by way of concealment from their enemies. In the middle of the Church is a deep pit, where, it is said, many of the dead bodies were thrown. Their martyrdom happened in the first persecution of Lyons under the Emperor Severus. Not far from this Church, by the gate of *St. Irene*, are the remains of a Roman aqueduct, which was twenty English miles in length. Many traces of it are still visible in several villages in this province. The construction of these ruins is somewhat remarkable; the body of the masonry, consisting of small flat stones, joined together by a cement harder than any stone. One of the principal arches is still standing, and gives some idea of the immensity and expense of these useful edifices. This aqueduct is, by most antiquarians, attributed to Marcus Antoninus.

(To be continued.)

To the Editor of the Christian Observer.

THE complacency with which you have introduced to your readers the objurgatory epistle signed R. T. B.\* renders you, in my estimation, a party in his fault. And to you, as well as to him, I must impute a total want of compassion and charity; since the letter, which he has written, and you have published, aims to inflict a wound on several members of a fraternity, which has always been distinguished as peculiarly obnoxious to mortification, and most susceptible of irritation from contemptuous or reproachful language.

Who this carping correspondent may be, and what are the motives which have stimulated this exertion of his pen, are questions which he himself is best able to answer. If I were allowed to speculate a little on the subject, from the grounds which his letter furnishes, I should conjecture that he is some disappointed experimentalist, who having tried in vain to arrange, by digi-

\* See the Christian Observer for June, p. 362.

tory computation, ten dull syllables in one dull line; and being destitute of sufficient sensibility in his auditory nerves, to make one word rhyme with another, has vented the gall, which his own failure has generated, upon more successful artists.—But, to say no more of the man, let me attend to his writing.

The insinuation, which this Anti-Apollonite has thrown out, concerning the *nodding* poets, who have been ambitious of embellishing your pages with the productions of their genius, has the demerit of conveying a cruel censure under the form of a mild forbearing benevolence. I will spare the gentleman the retort to which he has exposed himself; though, at the same time, I must intimate to him, that if he had some people for his antagonists they would retaliate his attack upon the *poetical nodders*, by denominating him a *prosaical noddee*.

If you will allow me, sir, to carry your attention so far back as to the commencement of your work, I will state to you the prospects which it opened to the view of myself, and a few other disciples of the rhyming art. We had long wished for some respectable work to appear, in which we might deposit the gems of our genius without derogation to their presumed value and lustre. Many publications, it is true, existed, which might have served as caskets for our jewels of Parnassus; but the commixture of rubbish, which they would inevitably have suffered, determined our withholding our treasures. The Christian Observer appeared—and now the *tempus optatum* seemed to be arrived, when we might exhibit our stores with unimpaired effect, and enjoy the pleasure of conscious liberality in contributing to the public gratification; united with the delight of receiving the applause which such liberality would awaken.

These hopes, sir, were of short duration. The freezing style of your replies to your poetical correspondents, in your earlier numbers, nipt the forward buds of our fond expectations; and the fair plants of our hopes gradually declined their tender heads, until, at last, R.T.B. advanced, and cut them all up by the

roots with the merciless axe of his hypercritical fastidiousness.

You must not wonder, sir, at the figurative style of my complaint. Sorrow makes a man poetical. And however paradoxical it may appear to vulgar apprehensions (such, perhaps, as R. T. B.'s) genius never soars so high as when its wings are loaded with miseries and misfortunes; witness the sublime elegies and exquisite monodies, which lovers and friends have composed when agonizing under the loss of the dearest objects of their affections.

But, sir, I have a remonstrance to present you on the present subject, to which I challenge your most concentrated attention. You have given us reason to believe, that one of the objects at which you uniformly aim, and one of the characteristics which you are especially ambitious to preserve, is that of *moderation*—Then, sir, pray why do you reject *moderate poetry*? Here you find yourself involved in an inextricable dilemma, in which I leave you to struggle; and shall contemplate your embarrassment with as much philosophical unconcern, as you and R. T. B. have shown for the feelings of us moderate poets.

But, I observe, that this iron-hearted persecutor of second-rate rhymsters would deny the possible existence of the sort of poetry, of which I have the honour to appear as the humble but zealous advocate. He, forsooth, affirms, that "poetry must be either good or bad"—The absurdity of his assertion admits of immediate demonstration: for instance—He says, that the poetry, which you have published, is not *good*; and I say (will not you, sir, support me in the assertion?) that it is not *bad*. If, then, it be neither *good* nor *bad*, is it not an irresistible inference, that it must be something between both; and what shall we call that intermediate species of poetry but *moderate poetry*? Surely, no point was ever more logically established.

You must not suppose, sir, that I am, in the smallest degree, offended at what R. T. B. has said in depreciation of moderate poetry, such as I and my co-versificators humbly profess to

manufacture. A poet, sir, (as you must know, if you are one) is protected from the weapons of critical hostility by a shield of self confidence, as impenetrable as the celebrated *Heptaboeion* of Ajax. And sir, after all that R. T. B. or all the letters in the alphabet besides, may say in condemnation of our productions, our last appeal will be to our own judgments; and there is no fear but that the decision resulting from thence will completely establish our pretensions.

In fine, sir, before you pronounce absolute sentence of exclusion upon the moderate compositions of moderate poets, consider the desperate measures

to which such a sentence will impel us. As we shall not be able to acquiesce in the suppression of our verses; and as publicity, *by any means*, is more desirable to a poet than obscurity; we shall be driven to the necessity of interspersing some personal abuse among our verses, and subjoining a plentiful portion of tea-table scandal, in the form of explanatory notes; and of sending our compositions, thus adapted and modified, to the editor of the Anti-jacobin Review.

I remain, sir, (notwithstanding your publication of R. T. B.'s letter,) your friend and well-wisher. K. Q. Z.

## REVIEW OF NEW PUBLICATIONS.

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Before we enter upon the task of censuring what we deem erroneous in this volume, we would discharge the far more grateful task of doing justice to its merits. Dr. Gleig has proved himself a zealous supporter of the cause of civil subordination and social order, and a hearty well-wisher to the honour and welfare of his country. He appears to be earnest in inculcating what he esteems to be sound doctrine, and in combating what he imagines to be false and injurious; and he expresses a concern for the interests of moral

Christ. Observ. No. 20.

liety, which it is impossible not to approve.

Our readers, however, will be prepared to expect, that the doctrinal errors of this work will prove neither few nor unimportant, when they are told that the author is a strenuous opposer of two fundamental doctrines of the Gospel and the Church of England—ORIGINAL OR BIRTH-SIN, and JUSTIFICATION BY FAITH ONLY.

On the former of these two subjects Dr. Gleig thus expresses himself :

" But do we not derive from our first parents, a constitution both of body and mind, much less perfect than that which they derived from the immediate hand of their omnipotent creator? and is there not, in every descendant of Adam, an innate and insuperable propensity to sin?"

" To these questions, which have been often put, very different answers have been given, which have excited violent dissensions in the Church of Christ; and yet it is not easy to conceive questions of less importance, either to the faith or to the practice of a Christian.\*

" We derive nothing from our first parents, more than the oak derives from the acorn, but by the will of God holy and good; and if our natural powers be, indeed, less perfect than theirs were, either those powers are rendered equal by divine grace, or we have

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the assurance of our Saviour, that less will be required of us than would have been required of them, had they continued in their state of perfection." (p. 43.)

The foregoing extract speaks pretty plainly for itself. We must, however, remark, that although it be true that the question has often been put, whether there be not an *innate* propensity to sin in every descendant of Adam ; it has *not* been much questioned, whether this propensity be an *insuperable* one. Most people, indeed all whom we have heard or read of, believe it to be *superable* ; and it is the great business of religion, and the immediate and declared purpose of divine grace, to *overcome* this *innate propensity* in man.

Again, the questions, which Dr. Gleig here states to have been often put, are (if we leave out the point of insuperability just mentioned) of considerably more importance than he supposes. The truth is, that the determination of these questions affects the very roots and foundations of orthodoxy ; and we are clearly convinced, that it is to an erroneous decision of these fundamental questions, that many of those faults are to be attributed, which appear in the superstructure of doctrines, which Dr. Gleig has raised.

Before we close our remarks upon the passage which we have quoted, we must request our readers to observe, that Dr. Gleig affirms that *we derive nothing from our first parents more than the oak derives from the acorn*, but by the will of God holy and good ;† that he makes it a matter of question, whether *our natural powers be, indeed, less perfect than those of our first parents* ; and that he leaves it *undetermined* whether *our powers are rendered equal to theirs by divine grace, or less will be required of us, than would have been of them, had they continued in their state of perfection*.

In perfect conformity with the foregoing quotation, Dr. Gleig introduces the text, "God made man upright," as applicable to mankind in general, and as disproving the doctrine of the

† Dr. Gleig's expressions are not very *luminous*. There is, however, light enough to shew the heterodoxy of his sentiments.

original depravity of our nature. (p. 40 and 41.) And in another place, he speaks of the mind being brought by reformation nearer to *its original state of purity*. (p. 57.)

It is observable of Dr. Gleig, and it has been observed of many others, (not much, indeed, to the credit of their generosity,) that when about to hunt down some obnoxious opinion, they beforehand encumber it with a super-added load of extraneous absurdity, in order to insure the success of their pursuit. Thus, in the volume before us, the doctrine of original sin is represented as making God the author of sin, and furnishing sinners with an apology for their iniquities ; and it is from this *supposed* tendency of the doctrine, that almost all Dr. Gleig's arguments against it are derived.

The subject of justification employs the whole of the first sermon in this volume, and is incidentally touched upon in those which follow. On a topic which has been so profusely discussed, it would have been unreasonable to expect any thing new : but Dr. Gleig's observations are not only not novel, but they tend to reinvoke the subject in difficulties, from which it has before been extricated. A want of perspicuity and precision, both in his ideas and his language, appears equally in his statement of the doctrine which he opposes, and in his explication of the doctrine which he maintains. He is not always consistent with himself ; and some passages appear to contradict each other.

In his eighth page, he says,

" But though faith in Christ be absolutely necessary to the justification of a Christian, it will not alone justify him. Though it is undoubtedly his *first duty*, it is not the *whole* of his duty ; for the commandment of God is, that we should not only believe on the name of his Son Jesus Christ, but also love one another as he gave us commandment." (p. 8.)

The reader will not overlook the weakness of the reasoning employed in this passage ; the sum of which is, that faith alone *will not justify the Christian*, because faith *is not the whole of his duty*. But the main object of attention, and that to which we more

particularly call the consideration of the reader, is Dr. Gleig's assertion, that faith alone will not justify us. We have heretofore read in a book, whose authority Dr. Gleig will not impeach, that "we are justified by faith only."

But we are aware, that to contrast assertions does not elucidate doctrines; and, therefore, as we desire to furnish Dr. Gleig with a brief, comprehensive, and perspicuous statement of a doctrine, which he seems to have misunderstood, and has therefore misrepresented; we beg leave to inform him, and all others whom it may concern, that when orthodox Christians assert the ancient doctrine of justification by faith alone, they mean, as an old writer well expresses it, *justificatio per fidem solam, sed non per fidem solitariam*, that is, as the same writer well translates it, *justification by faith alone, but not by that faith which is alone*.

There is one passage in the sermon on justification, to which, whatever other recommendations it may want, we must unreservedly allow the merit of absolute originality.

"By the grace of the second covenant," says our author, "all mankind are rendered immortal in consequence of the death and resurrection of Christ, who is the lamb slain, in the divine decree, from the foundation of the world; but to obtain immortal *happiness* they must observe the conditions of the covenant, which are faith in Christ, and repentance from dead works. *The former condition, faith, relates chiefly to our future existence; the latter to our future happiness.*" (p. 8 and 9.)

The concluding words of this paragraph, which we have printed in italics, present us with an opinion, which we never met with before, and hope we shall never meet with again. Dr. Gleig, indeed, tells us that "this distinction (between the relative bearings of faith and repentance) every where occurs in the writings of St. Paul." We are fully persuaded, that such a *distinction* as Dr. Gleig has stated, occurs *nowhere*, either in the writings of St. Paul, or in those of any other Apostle. Indeed, the beginning of the very paragraph itself, just quoted, contains an antidote to the absurdity which concludes it; for how can faith be, in any sense, a *condition* of our future exis-

tence; if *all mankind* (those who have *not* faith, as well as those who have) be "rendered *immortal*, by the grace of the second covenant, and in consequence of the death and resurrection of Christ?"

If Dr. Gleig were clearly of opinion, that the distinction, now alluded to, does indeed every where occur in the writings of St. Paul, why did he not produce, at least, one instance of such an occurrence? especially, as he seems anxious that his opinion on this subject should be established.

In the twenty-sixth page, we find a sentiment equally strange with the one which we have just combated, and equally unsupported by a single scripture quotation.

"*Salvation*," says Dr. Gleig, "has, in the New Testament, two different meanings; which, however, may be easily distinguished, and precisely ascertained, from the import of the passages in which the word occurs. It denotes our redemption, sometimes from the everlasting power of the grave, and sometimes from the pains of hell; and faith, as it relates to our salvation in the one sense of the word, is a very different thing from faith as it relates to the other."

Dr. Gleig tells us, (p. 363) of his having heard a man "criticising systems of theology in a shop door, and in the hearing of the multitude on the street." If Dr. Gleig's system of theology were among the number of those which the man in the shop door criticised, we cannot wonder that the multitude in the street should stop to hear his disquisitions; for things new and strange have great attractions for the vulgar.

A query is stated, in the seventy-first page, which is so easily answered, that it would be an act of most parsimonious unkindness to withhold a reply.—"If, (says Dr. Gleig,) it be true that the nature of man is so corrupted, that 'the good which he would, he doth not; and the evil which he would not, that he doth'—does it not follow that we are laid under the necessity of sinning?" We answer, No. It is true (at least of some man) that "the good which he would, he doth not; and the evil which he would not, that he doth;" for St. Paul expressly

asserts this, (whether in his own person, or in that of an unregenerate man, is nothing to the present question,) but it does not follow from hence, that any man, regenerate or unregenerate, is laid under a necessity of sinning.

An expression occurs in the fifty-eighth page, which we notice, for the sake of introducing a general remark which it suggests to us. Having spoken of the necessity of a renewal of mind, Dr. Gleig says,—“This change, I readily acknowledge, cannot be made but by divine grace.” We have noticed in many writers (and we can by no means exonerate the present volume from the charge) that some of the peculiar and distinguishing doctrines of the Gospel are mentioned, not as prime subjects of discussion and attention, nor as fundamental truths upon which all others rest, but as matter of casual and supplementary acknowledgment; matters which it would not be decent to overlook altogether, but which it is not necessary to dwell upon. The doctrines which, more than any others, meet with this unworthy treatment from not a few writers, are those of the atonement and of the necessity of divine grace. The latter, especially, forms, in many delineations of Christian doctrine, the most remote and indistinct object in the back ground of the picture.

Confining ourselves, however, to the more immediate object of this critique, we proceed to notice a circumstance which will serve to illustrate the general observations just made. The seventh sermon in this volume has for its text the words, “Giving thanks unto the Father, who has made us meet to be partakers of the inheritance of the saints in light.” Coloss. chap. i. ver. 12. In discoursing on this text, Dr. Gleig has so successfully avoided touching on the most prominent truth contained in it, that, independently of the text itself, there is not one syllable, from the beginning of the sermon to the end of it, which refers to our being *made meet* for the inheritance of the saints *by the FATHER*. As he took no notice of God as the *author* of this meetness, he of course could not well

speak of the gratitude which, according to the Apostle, is due to him for it; hence, of necessity, he says nothing of the duty, which the Apostle's example enforces, of “*giving thanks*” on account of that blessing.

The same sermon contains an instance of what, to say the least of it, we must call *very unscriptural phraseology*. “He,” says Dr. Gleig, “who, forgetting the origin of us all, fancies himself essentially better than his virtuous brother for whom Christ died, because he happens to be a little elevated above him, &c. &c.” (p. 105.) We need not continue the quotation, as we mean only to observe, that, according to the representations of the word of God, Christ died not for the *virtuous*, but for *sinners*—for the *ungodly*.

As Dr. Gleig states it as a truth, that he who has lived here *negatively* innocent, shall find himself hereafter in a better state than the man whose life has been positively sinful, (p. 81;) we would ask, whether he really believes that any men do live *negatively innocent*, and without *positive sin*?

It appears to us, that a very unwarrantable inference is drawn from the apostolic doctrine, when it is said, that human benevolence “embraces first our relations, our friends, and our neighbours; that it gradually extends through the society to which we belong, then comprehends our country, then the whole human race, and at last stretches itself towards the great and beneficent author of nature; from whom cometh every good and every perfect gift, and with whom there is no variableness, neither shadow of turning.” (p. 275.) Is it possible that Dr. Gleig can suppose, that God is the *last* object that attracts the exercise of that benevolence which St. John inculcates? Does he imagine, that our love must be laterally expanded to all the inhabitants of earth, before it begins to ascend to the God of heaven? We have been accustomed to hold an opinion on this subject not only different, but opposite to that contained in the above cited passage.

But we are impatient to abridge

the task of detecting the errors of the work before us; a task, which our duty renders necessary, but which nothing can render pleasant. We shall therefore limit our further notice of exceptionable passages to two instances; one of which must by no means be passed over, without a very serious censure. It is as follows:

"Many a man, who in his heart reveres, perhaps as he ought to do, the God of his fathers, and hopes for salvation only through the cross of Christ, can yet smile at the jests of the impious scoffer, and suffer, at his own table, his Creator and Redeemer to be mentioned in terms which, if applied to himself or his friend he would resent with indignation." (p. 391.)

And does Dr. Gleig really think, will he deliberately allow, that a man who can smile at the impious jests of a scoffer, and suffer, at his own table, dishonourable mention to be made of his Creator and Redeemer, *reveres*, and even *perhaps as he ought to do*, the God of his fathers! Charity would hope, that such passages are the result of inconsideration: but even charity can suggest no sufficient apology for sending such inconsiderate assertions into the world.

Our readers may remember, that in reviewing Mr. Belsham's sermons, we had occasion to reprehend the very reprehensible practice of blending together two or more fragments of texts, and printing them as if they were originally connected. Of this fault we have also found some instances in the volume before us, (see for example, pages 7, 63, and 83.) In one passage, this amalgamation of distinct texts is peculiarly injudicious. When St. Paul speaks of "putting on the new man," his metaphor is simple and beautiful; and so it is, when he speaks of the Christian "running a race." But how is the simplicity of the Apostle's language lost, and its beauty obscured, when Dr. Gleig speaks of "putting on the new man, which after God is created in righteousness and true holiness, by running with patience the race which is set before us." (p. 63.) The idea of putting on a new man, by running a race, is an absurdity which we might pass

over without notice, had it not been produced by first *mangling*, and then *patching* the word of God.

Our readers will now have no difficulty in judging, in what estimation we hold these sermons: and if any among them should accuse us of prodigality of time, in employing so much upon what could but little gratify or instruct, let them consider, that when an author comes forward, invested with those honorary titles, which are esteemed as pledges of ability, and tend to give weight to his sentiments; it becomes peculiarly the duty of the impartial critic, to examine his productions with a minuteness and attention, somewhat proportioned to the pretensions advanced by their author, and to the influence which may be annexed to his name.

The only observations which we have to add concerning these sermons, have reference to the account which has been given of them in another periodical publication.

The Anti-jacobin Reviewers have formerly recommended Dr. Gleig to a *bishofric*, (see number for April 1303, page 439.) That his sermons should, therefore, be spoken of by them with some partiality, might very reasonably have been expected. But the most impassioned admirer of Dr. Gleig could scarcely have anticipated such a mass of adulation, as they have bestowed on these discourses in their last number, p. 225. The excesses of their panegyric, in this instance, might have been safely overlooked as harmless declamation, did they not involve the sanction of *unsound doctrines*. From their review of Dr. Gleig's sermons, new evidences arise of the heterodoxy of the religious sentiments of these reviewers; and fresh instances are afforded of their inconsistency. Indeed, the contrariety of sentiment which marks many of their pieces, added to the testimony of some recent events, proves that they are composed of individuals without any common principles to insure uniformity, even on the grand points of religion and morality.

Among the many proofs, which

might be adduced of the inconsistency which we have alleged against the Anti-jacobin Reviewers, we will confine ourselves to two which relate to two of the most important doctrines of religion.

In a sermon, preached at the Archdeacon's visitation at Walsall, in August 1802, the author (the Reverend E. Cooper) asserted the doctrine of "justification by faith alone," as "a grand fundamental doctrine of the Gospel." (See p. 12 of his sermon.) He also affirmed, that St. Paul "contended that the doctrine which he taught of justification by faith alone, so far from weakening the obligations to morality, strengthened and confirmed them; and furnished the most exalted and efficacious motives for universal holiness." (p. 16.) The Anti-jacobin Reviewers, in their number for October 1802, p. 118 and 119, quoted these passages; and applauded the whole of the paragraph, in which they occur, as *sound, forcible, and impressive*. Not long after, Dr. Gleig's sermons appeared, in which the doctrine of "justification by faith alone," was reprobated. In them it was declared, that "faith alone will not justify the Christian," (p. 8); and the assertion, that "by faith alone a man is justified," was there ranked among the *dangerous heresies* of the present day. And how are these sentiments of Dr. Gleig received by the Anti-jacobin Reviewers—by the *applauders* of Mr. Cooper's *diametrically opposite* sentiments? Do they detect or condemn his errors? No such thing. They quote the very passages, in which these gross errors occur, with unqualified approbation.

The case admits of such a very concise and categorical statement, that we will give it. Mr. Cooper holds, that *a man is justified by faith alone*. Dr. Gleig holds, that *a man is NOT justified by faith alone*. The Anti-jacobin Reviewers *agree with them BOTH!!*

— *forma duplex, nec scemina dici,*  
*Nec puer ut possint: neutrumque, et utrum-*  
*que videntur.*

In their number for November 1802, these reviewers quote the following passage from a publication by the

Reverend E. Pearson, Rector of Rempstone.

"Men may speak of the degeneracy and corruption of the world, according to the experience they have had of it; but *human nature*, considered as the divine workmanship, should methinks be treated as sacred; for *in the image of God made he man!!!*" (p. 263.)

After quoting this, the reviewers say,

"We call upon Mr. Pearson, we most solemnly call upon him, to explain himself. Unquestionably '*God made man in his own image*; but man **FELL**! and his *fall* was a total degradation of his nature. At first he was all **PURITY**! he was afterwards all **CORRUPTION**!! But we cannot, we disdain to proceed."

Who could have supposed that, after all this, these self-same reviewers would admit as true and applaud as excellent, sentiments of precisely the same tendency as those which they had before most justly condemned? When Dr. Gleig asserts, that "we derive nothing from our first parents, more than the oak derives from the acorn, but by the will of God holy and good;" and combats the doctrine of original sin, by quoting the text "*God made man upright*;" why did not these reviewers expostulate with the maintainer of such errors, as they did with Mr. Pearson? Why did they not say to Dr. Gleig— "*Unquestionably, 'God made man upright'; but man FELL, and his fall was a total degradation of his nature. At first man was all UPRIIGHTNESS! he was afterwards all CORRUPTION!!*" It is not because we "disdain to proceed," but because we *need not* proceed, that we leave our readers to appreciate for themselves the inconsistency which is so incontestibly demonstrated. We shall, therefore, content ourselves with asking, why the error, which was so justly and energetically condemned in Mr. Pearson, should become so sanctified by Dr. Gleig's adoption of it, that when it obtrusively and repeatedly presented itself in the writings of the latter, it should not only escape reprobation, but obtain sanction and applause. Is orthodoxy, like *the north*, such a merely relative term, that it changes its bearings according to a man's residence: so that at *Stirling*, it is a different, and

even opposite thing, to what it is at Remfistone? Let it be observed, that we by no means defend Mr. Pearson's language on the subject in question: on the contrary, we think that the Anti-jacobin Reviewers were perfectly right in remonstrating against his error. But we must lament, that there should be such a want of consistency or impartiality in these critics, that the *same* sentiments should, in different instances, meet with such a very *disimilar* reception.

We must not forget to notice, that they applaud Dr. Gleig's observations on what they themselves call, "the *supposed* inability and utter depravity of human nature." It is obvious to ask, if the *inability* and *utter depravity* of *human nature* be a matter of *supposition* and not of *fact*; how came the Anti-jacobin Reviewers to assert, that man, after the fall, was all *CORRUPTION*; and that, by the fall, his nature was *totally degraded*?

The Anti-jacobin Reviewers have made very loud professions of zeal for the character of the clergy of the established Church, and have been apt to manifest an extraordinary degree of emotion at the most distant insinuation to their prejudice. When Dr. Gleig, however, becomes the accuser, the Anti-jacobin Reviewers will not only suffer an impeachment of the clerical character to escape without rebuke or confutation, but even help to propagate it, and stamp it with their sanction. Dr. Gleig asserts, that "the more intelligent teachers of religion, in both parts of the united kingdom, supinely suffer things to take their course without exerting one effort to stem the torrent of infidelity which threatens to overwhelm us." (p. 23.) However the Anti-jacobin Reviewers may rank this accusation among the "evangelical sentiments, which they are proud *suo, quantum—cumque sit, comprobare suffragio*;" for they quote the passage which contains it with unqualified approbation, we hesitate not to pronounce it to be at least as unfounded, unjust, and indiscriminate a charge as has ever awakened the indignation of these gentlemen.

**CVII. *Rural Philosophy; or Reflections on Knowledge, Virtue, and Happiness, chiefly in reference to a Life of Retirement in the Country.* By ELY BATES, Esq. Longman and Rees. pp. xxxii. and 355. 1803.**

WE entirely agree with the author of this excellent work, that there exists at present amongst us a lamentable want of rural philosophy, or of that wisdom which teaches a man at once to enjoy and to improve a life of retirement. Whence is it else that the country is almost deserted; that the ancient mansions of our nobility and gentry, notwithstanding all the attractions of rural beauty and every elegance of accommodation, can no longer retain their owners, who, at the approach of winter, pour into the metropolis, and even in the summer months wander to the sea coast, or to some other place of fashionable resort? This unsettled humour in the midst of such advantages plainly argues much inward disorder, and points out the need, as well as the excellency, of that discipline which can inspire a pure taste of nature, and open the sources of moral and intellectual enjoyment.

To correct this inward disorder is the professed object of the author before us, an object certainly of the most important kind, and extending in its use far beyond the particular case of those who are living in rural retirement; since, in every situation, it is the state of mind, principally, which renders that situation a scene of enjoyment or a source of misery.

True knowledge is the basis of virtue, and from virtue is derived solid happiness. This system of sound philosophy, our author lays down as the basis of his reflections, explaining from the principles of reason and revelation the nature of true knowledge as it relates to God, to ourselves, and to the world; unfolding the means of promoting virtue; and shewing how far retirement may be considered as favourable to virtue and to the enjoyment of happiness.

The remarks upon the knowledge of God are extremely just. It is an error too prevalent in the present day, and against which we esteem it our duty to warn our readers in the strongest terms, to conceive of God as a being

altogether merciful without justice, and to explain the constitution of the world as indicating nothing but benevolence; the natural evils found in it being either such in appearance only, or being necessary for the purpose of producing some greater good or removing some other unavoidable evil, as earthquakes and hurricanes are fancied to be necessary for the purpose of clearing the air from noxious vapours. Thus Mr. Jerningham represents the deity only as a benign Creator. So St. Pierre, in his studies of nature, (a work which a Christian divine ought not to have translated without much stronger reprobation of its principles than he has given,) assures us that what we consider as natural evils, are only inflicted by nature on man when he deviates from her laws. "If storms," he says, "sometimes ravage his orchards and his corn fields, it is because he frequently places them where nature never intended they should grow. Storms scarcely ever injure any culture except the injudicious cultivation of man. Forests and natural meadows never suffer in the slightest degree." He does not even believe that there ever would have been a single unwholesome spot upon the earth, if men had not put their hands to it. We are sorry also to observe an author of much greater talents and knowledge than St. Pierre, overlook the justice of God in the present constitution and course of nature, and consider it merely as a display of wisdom and goodness; of wisdom in the mechanical contrivance, and of goodness in the supply it affords to our temporal necessities.

"This, however," as our author justly observes, "is a very partial view, and has a dangerous tendency to divert our attention from those manifold signatures of awful displeasure, which are stamped on every part of the terrestrial system. It tends to beget in us an opinion, that we are purely the objects of divine benignity, and that every suffering we are called to undergo is no more than a fruit of paternal discipline, and a means to promote our happiness, and contains in it nothing of judicial animadversion, or that is monitorial of heavier inflictions to be endured hereafter, if not timely averted." "But if divested of prejudice and guided by revealed light, we take a survey of sublunary nature, or of that system at the head of which we are

placed, we shall find that it has undergone a great change on account of human apostacy, that it lies under the frown of heaven, that its order and course is disturbed, and, in fine, that it has become a stage on which the Almighty no less displays his justice and his judgments than his grace and his beneficence, on which his indignation against sin is no less conspicuous than his compassionate regard to sinners."

In speaking of the means necessary for obtaining a just knowledge of God, humility of mind and dependence upon divine aid are justly considered as essentially necessary.

"The most towering philosopher, *though he exalt himself as the eagle, and set his nest among the stars*, must stoop to divine instruction, that is, he must divest himself of all vain opinion of his scientific abilities; he must renounce the proud and visionary theories of men who conceal their impiety, and oftentimes their ignorance, under the name of reason; and must come with the simplicity of a child to the school of the despised Nazarene, to be taught the first elements of divine knowledge; or he may find that all his parts and speculations will only serve to work him more deeply into error. All this however must be understood in conjunction with prayer, which, if carelessly or proudly omitted, there is no reason to expect that either nature or christianity would be sufficient to lead the most profound inquirer to a proper acquaintance with the deity; as on the other hand, we are encouraged to hope that the most illiterate novice, who is seriously attentive to this duty, and at the same time is diligent to improve every means of information afforded him, will not finally be left to perish for want of knowledge. To imagine we can ascend to the knowledge of him, who dwelleth *far above all heavens*, by study without prayer, or by prayer without study, must generally be resolved into a disposition either to exalt unduly the powers of the human understanding, or to overlook its proper use; and is in the one case to err with the mere philosopher, and in the other with the enthusiast. Study without prayer is exposed to miscarriage, as it argues a mind presuming upon its own powers, or, at best, grossly insensible of its dependence on the *Father of lights*, who is wont to conceal himself from those who *lean to their own understanding*. Even the scriptures themselves are insufficient to conduct persons of this character to the knowledge of true religion, and when in disdain of these infallible oracles, they commit themselves, which is commonly the case, solely to their own researches, as then they are left to wander without any certain guide, they are in still greater danger of proceeding from one fiction to another till they terminate in atheism itself."

No less important are the remarks

which our author makes upon the knowledge of ourselves.

"To know ourselves, is," as he justly defines it, "to know our moral situation, and to do this we must be properly acquainted with the following particulars, viz first, with the law of our creation and of our defection from it: secondly, in what degree according to the constitution of the Gospel we must be restored to a conformity with this law, in order to our present peace and final happiness."

From defective views of the divine law, the Heathens failed greatly in several important points of practical morality.

"To these views it must be ascribed, that a Roman historian represents the second Cato as the *very image of virtue, and in the whole character of his mind as approaching nearer to the gods than to men*, though we are informed by Plutarch, that this godlike Cato spent whole nights in drunken debauch, and at last laid violent hands upon himself. How to imagine such actions to be consistent with so high a character we know not, unless we should hold with Seneca, that it would be easier to prove drunkenness was no vice than that Cato was vicious, which would be a convenient way to raise men to perfection by lowering the standard down to the level of their imperfections, and even of their vices:"— "This artifice of human pride is not peculiar to the Heathens. If we examine into the several orders of society amongst us, it will appear that they all have their peculiar moral standard, to which, if they approach in any tolerable degree, it is sufficient, as they imagine, not only to satisfy the claims of their own circle and of their country at large, but also of every demand of virtue and religion. If the labouring man is honest, sober, and industrious; if the merchant is fair and punctual in his dealings, regular in his domestic conduct, and occasionally liberal to the distressed; if the gentleman of rank and fortune, besides that high sense of honour, which is supposed to distinguish his station, is generous in his temper, kind to his dependants, and courteous to all; in short, if a man comes up to the law of reputation according to the sphere in which he moves, he will generally be considered by others, and too often by himself, as not far remote from perfection, and as an undoubted object of divine complacence. It was, probably, by this fashionable law that Hume judged of himself, when he asserted that his friends never had occasion to vindicate any one circumstance of his character or conduct; and it was, probably, the same law which dictated to his panegyrist Adam Smith, when he solemnly declared, that both in the life time, and since the death, of his friend, he had always considered him as approaching as nearly to the idea of a perfectly wise and virtuous man, as perhaps the nature of human frailty would permit. That no injustice is

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done to this canonized philosopher, in venturing thus to assign the principle upon which both he himself and his encomiast formed so high an estimate of his character, may appear from his own definition of virtue, which he makes to consist in those mental actions and qualities that give to a spectator the pleasing sentiment of approbation, and the contrary he denominates vice. Such is the pious standard set up by some pretended sages, who affect to reclaim the world from its former barbarism and ignorance, and to raise it to its natural state of perfection."

To the inquiry how far we must be restored to a conformity with the law we have violated, the author answers, "we must be *that* habitually and prevalently, which, according to our original state, we ought to have been without the least interruption or imperfection; and in solving the question in what manner it is most usual for men to deceive themselves on this subject, we meet with some observations highly important.

Speaking of a faith which is merely historical, our author remarks,

"To imagine that nothing more is necessary, than a rational conviction of the truths of christianity, to constitute the faith of a Christian, is an error of fatal consequence, and yet an error very incident to speculative men, who are not apt to reflect that it is *with the heart*, and not with the understanding only, that we believe unto righteousness; and, therefore, that it will profit little to admit the truth philosophically, unless, at the same time, it be embraced with suitable affections, and attended with effectual purposes of universal obedience. The deception is likely to be still farther increased when to knowledge is added zeal; when a man steps forth as an advocate for truth, and encounters, perhaps, a degree of scorn and opposition in its defence; for then he will be under a temptation to consider himself as a Christian of no ordinary rank, especially if in the struggle his endeavours prove successful. This is a snare, it may be feared, in which many ingenious and learned men are taken, who, after they have unansweredly vindicated the truth of christianity against its adversaries, sit down without deriving any saving benefit from it themselves."

"The faith of a sinner," he justly observes, "is, in the first instance, not to believe that he *is* a saint, but that he *may* be a saint; not that he *is* pardoned or that he *is* saved, but that he *may* be pardoned and that he *may* be saved; that a foundation is laid for his return to God through the mediation of Christ, who, in the language of our Church, *hath made a full, perfect, and sufficient sacrifice for the sins of the whole world*; and hath procured that divine aid which might enable us to participate in the blessings of this redemption, among

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altogether merciful without justice, and to explain the constitution of the world as indicating nothing but benevolence; the natural evils found in it being either such in appearance only, or being necessary for the purpose of producing some greater good or removing some other unavoidable evil, as earthquakes and hurricanes are fancied to be necessary for the purpose of clearing the air from noxious vapours. Thus Mr. Jerningham represents the deity only as a benign Creator. So St. Pierre, in his studies of nature, (a work which a Christian divine ought not to have translated without much stronger reprobation of its principles than he has given,) assures us that what we consider as natural evils, are only inflicted by nature on man when he deviates from her laws. "If storms," he says, "sometimes ravage his orchards and his corn fields, it is because he frequently places them where nature never intended they should grow. Storms scarcely ever injure any culture except the injudicious cultivation of man. Forests and natural meadows never suffer in the slightest degree." He does not even believe that there ever would have been a single unwholesome spot upon the earth, if men had not put their hands to it. We are sorry also to observe an author of much greater talents and knowledge than St. Pierre, overlook the justice of God in the present constitution and course of nature, and consider it merely as a display of wisdom and goodness; of wisdom in the mechanical contrivance, and of goodness in the supply it affords to our temporal necessities.

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placed, we shall find that it has undergone a great change on account of human apostacy, that it lies under the frown of heaven, that its order and course is disturbed, and, in fine, that it has become a stage on which the Almighty no less displays his justice and his judgments than his grace and his beneficence, on which his indignation against sin is no less conspicuous than his compassionate regard to sinners."

In speaking of the means necessary for obtaining a just knowledge of God, humility of mind and dependence upon divine aid are justly considered as essentially necessary.

"The most towering philosopher, *though he exalt himself as the eagle, and set his nest among the stars*, must stoop to divine instruction, that is, he must divest himself of all vain opinion of his scientific abilities; he must renounce the proud and visionary theories of men who conceal their impiety, and oftentimes their ignorance, under the name of reason; and must come with the simplicity of a child to the school of the despised Nazarene, to be taught the first elements of divine knowledge; or he may find that all his parts and speculations will only serve to work him more deeply into error. All this however must be understood in conjunction with prayer, which, if carelessly or proudly omitted, there is no reason to expect that either nature or christianity would be sufficient to lead the most profound inquirer to a proper acquaintance with the deity; as on the other hand, we are encouraged to hope that the most illiterate novice, who is seriously attentive to this duty, and at the same time is diligent to improve every means of information afforded him, will not finally be left to perish for want of knowledge. To imagine we can ascend to the knowledge of him, who dwelleth *far above all beatens*, by study without prayer, or by prayer without study, must generally be resolved into a disposition either to exalt unduly the powers of the human understanding, or to overlook its proper use; and is in the one case to err with the mere philosopher, and in the other with the enthusiast. Study without prayer is exposed to miscarriage, as it argues a mind presuming upon its own powers, or, at best, grossly insensible of its dependence on the *Father of lights*, who is wont to conceal himself from those who *lean to their own understanding*. Even the scriptures themselves are insufficient to conduct persons of this character to the knowledge of true religion, and when in disdain of these infallible oracles, they commit themselves, which is commonly the case, solely to their own researches, as then they are left to wander without any certain guide, they are in still greater danger of proceeding from one fiction to another till they terminate in atheism itself."

No less important are the remarks

which our author makes upon the knowledge of ourselves.

"To know ourselves, is," as he justly defines it, "to know our moral situation, and to do this we must be properly acquainted with the following particulars, viz first, with the law of our creation and of our defection from it: secondly, in what degree according to the constitution of the Gospel we must be restored to a conformity with this law, in order to our present peace and final happiness."

From defective views of the divine law, the Heathens failed greatly in several important points of practical morality.

"To these views it must be ascribed, that a Roman historian represents the second Cato as the very image of virtue, and in the whole character of his mind as approaching nearer to the gods than to men, though we are informed by Plutarch, that this godlike Cato spent whole nights in drunken debauch, and at last laid violent hands upon himself. How to imagine such actions to be consistent with so high a character we know not, unless we should hold with Seneca, that it would be easier to prove drunkenness was no vice than that Cato was vicious, which would be a convenient way to raise men to perfection by lowering the standard down to the level of their imperfections, and even of their vices:—" This artifice of human pride is not peculiar to the Heathens. If we examine into the several orders of society amongst us, it will appear that they all have their peculiar moral standard, to which, if they approach in any tolerable degree, it is sufficient, as they imagine, not only to satisfy the claims of their own circle and of their country at large, but also of every demand of virtue and religion. If the labouring man is honest, sober, and industrious; if the merchant is fair and punctual in his dealings, regular in his domestic conduct, and occasionally liberal to the distressed; if the gentleman of rank and fortune, besides that high sense of honour, which is supposed to distinguish his station, is generous in his temper, kind to his dependants, and courteous to all; in short, if a man comes up to the law of reputation according to the sphere in which he moves, he will generally be considered by others, and too often by himself, as not far remote from perfection, and as an undoubted object of divine complacence. It was, probably, by this fashionable law that Hume judged of himself, when he asserted that his friends never had occasion to vindicate any one circumstance of his character or conduct; and it was, probably, the same law which dictated to his panegyrist Adam Smith, when he solemnly declared, that both in the life time, and since the death, of his friend, he had always considered him as approaching as nearly to the idea of a perfectly wise and virtuous man, as perhaps the nature of human frailty would permit. That no injustice is

Christ. Obsrv. No 20.

done to this canonized philosopher, in venturing thus to assign the principle upon which both he himself and his encomiast formed so high an estimate of his character, may appear from his own definition of virtue, which he makes to consist in those mental actions and qualities that give to a spectator the pleasing sentiment of approbation, and the contrary he denominates vice. Such is the pious standard set up by some pretended sages, who affect to reclaim the world from its former barbarism and ignorance, and to raise it to its natural state of perfection."

To the inquiry how far we must be restored to a conformity with the law we have violated, the author answers, "we must be *that* habitually and prevalently, which, according to our original state, we ought to have been without the least interruption or imperfection; and in solving the question in what manner it is most usual for men to deceive themselves on this subject, we meet with some observations highly important.

Speaking of a faith which is merely historical, our author remarks,

"To imagine that nothing more is necessary, than a rational conviction of the truths of christianity, to constitute the faith of a Christian, is an error of fatal consequence, and yet an error very incident to speculative men, who are not apt to reflect that it is *with the heart*, and not with the understanding only, that we believe unto righteousness; and, therefore, that it will profit little to admit the truth philosophically, unless, at the same time, it be embraced with suitable affections, and attended with effectual purposes of universal obedience. The deception is likely to be still farther increased when to knowledge is added zeal; when a man steps forth as an advocate for truth, and encounters, perhaps, a degree of scorn and opposition in its defence; for then he will be under a temptation to consider himself as a Christian of no ordinary rank, especially if in the struggle his endeavours prove successful. This is a snare, it may be feared, in which many ingenious and learned men are taken, who, after they have unansweredly vindicated the truth of christianity against its adversaries, sit down without deriving any saving benefit from it themselves."

"The faith of a sinner," he justly observes, "is, in the first instance, not to believe that he *is* a saint, but that he *may* be a saint; not that he *is* pardoned or that he *is* saved, but that he *may* be pardoned and that he *may* be saved; that a foundation is laid for his return to God through the mediation of Christ, who, in the language of our Church, *hath made a full, perfect, and sufficient sacrifice for the sins of the whole world*; and hath procured that divine aid which might enable us to participate in the blessings of this redemption, among

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which repentance is one of primary importance."

On the danger of deceiving ourselves with hopes of pardon, without a thorough change of heart, it is observed,

" That there are those who, however they may be shocked at the general idea of impenitence, fall short both in notion and practical attainment of that repentance which is *unto life*; who imagine that a degree of sorrow for sin, with a confident dependance on the merits of Christ, though unaccompanied by a thorough conversion of the heart to God, is sufficient to authorize an immediate application of the promise of pardon; and that to delay such an application would be to give advantage to their spiritual enemies, and to deprive themselves of that comfort to which they are entitled. Thus many, by catching at a premature peace, expose themselves to the danger of losing that which would be solid and durable; for although the Gospel holds out a full and general relief, yet being no less a display of the *wisdom* than of the *power of God*, it communicates its hopes and consolations only in proportion as men are qualified to receive them. It has its rebukes as well as encouragements, its discipline as well as comforts, according to the several conditions of those whom it addresses. To the thoughtless and profane it cries, *How long, ye simple ones, will you love simplicity, and scorners delight in their scorning, and fools hate knowledge?* When it meets with a serious and awakened inquirer, it further humbles him with its convictions, at the same time that it inspires him with its hopes; it impresses a deeper sense of the purity and obligation of the divine law, while it points him to the sacrifice of Christ as the only atonement for its violation; and unfolds the nature and necessity of true repentance, while it again directs his view to the Saviour of the world as exalted to bestow it, in order to remission of sins; and lastly, to him who truly repents and embraces its promises, and (if life is continued) manifests his sincerity by a course of humble obedience, it speaks fully the language of pardon and peace."

The section on the *Knowledge of the World* contains many just reflections. Under this term the author comprises these three things; first, the knowledge of its *exterior*, or of its visible manners with the nature and forms of its business; secondly, the knowledge of its *interior*, or of its secret principles, views, and dispositions; and lastly, of its *value*, or of the rate we ought to set upon the various objects which it offers to our pursuit.

The principal scope of what he delivers on this head may be thus briefly stated:

" The true knowledge of the world does not consist chiefly in the knowledge of its manners, its occupations, or its amusements, or of the interior views and principles by which it is governed: for the former of these is merely superficial, and the latter is no more than philosophical: but it consists in that knowledge which may be called moral and religious, or that teaches us to set a due rate on every thing around us, by which is not meant its price in the market, but its real use to the possessor.

" Now as the everlasting perfection and happiness of our nature is, next to the glory of God, our chief end, every thing here below is to be estimated in reference to it; so far as it is conducive to this end it is useful, and to be chosen; and so far as it is contrary it is injurious, and to be rejected; if indifferent, (supposing any thing in this respect can be so) it should be treated accordingly, and either chosen or rejected at pleasure."

On the subject of the unsatisfactory nature and danger of all worldly things, we recommend the following observations to the serious attention of our readers.

" That the world is unsatisfactory we all have experience, though there are not many who seem to be properly acquainted with its unsatisfactory *nature*. Hence the generality of mankind persist in seeking their happiness from the same perishing objects, notwithstanding innumerable miscarriages and disappointments, which they rather choose to ascribe to accidental causes than to any inherent imperfection in the things themselves. They cannot resist the persuasion that riches, high place, and sensual pleasures, would yield them full contentment, provided certain untoward circumstances could be retrenched; and under this deception they return again and again to their former purpose, in hope that by more skilful efforts they shall be able to overcome every adventitious obstruction, and to extract that felicity which hitherto has eluded their pursuit.

" Of this fatal mistake no one will ever be thoroughly convinced, till he is brought to a proper knowledge of himself and his situation; till he knows that all creatures, as such, are unequal to his capacities of enjoyment, and that this disproportion is still farther increased by sin; that it is this which has subjected all sublunary nature to *vanity*, has perverted the just order of human life, tarnished its honours, and polluted its pleasures, and even drawn down a malediction on the very ground on which we tread. When he is fully acquainted with this state of things and not before, his fond dreams of unmixed happiness here below will vanish, he will no longer struggle against the general doom, but contentedly, with the sweat of his brow, eat his bread till he return to the dust, whence he was taken.

"To know the *danger* of the world is to be aware of its powerful tendency to divert the mind from the consideration of a future state. It is not, indeed, without its perils in lower respects; by its wrongs and its flatteries it daily reduces multitudes from opulence to beggary, from honour to shame, and from the vigour of health and strength to the pains and languors of disease, which, if considered, would greatly abate its value with every man of common prudence. But all this is nothing when compared with the danger arising from it to our eternal welfare, by seducing that attention which is necessary to secure it; and whether this is effected by the business or the pleasures, the duties or amusements of life, the result will be the same; if our hearts are in the world we have no treasure to expect beyond it. When, therefore, we see men forward to embark in all affairs, and to mix in all societies without any regard to their final account, we must charge them with that kind of infatuation which those are under, who, for the sake of a trifle, will risk an object of great and undoubted importance, nor will the charge be at all extenuated, however, by their dexterity to assume the spirit and manners of those who are necessary to their purpose, and to shape themselves to all occasions, they may pass in vulgar opinion as *masters of life*."

The general importance of the above quotations, for they may be equally useful to those in the most active as in the most retired situations, must apologize for their length. They are extracted from the first part of the work: the remainder is more particularly intended for the use of persons dwelling in the country. It considers how far retirement is favourable to virtue, and unfolds the evils particularly incident to a retired life. The different sources of happiness peculiar to the country, in its scenery, its diversions, and its agricultural pursuits are displayed, and the pleasures both of a literary and a devotional retirement are explained. The common objection, that a life of retirement destroys or diminishes usefulness is particularly discussed, and the whole is concluded with some useful remarks on the application of the principles which have been laid down, in guiding us in the choice of life.

It would give us pleasure to enrich our pages with some of the author's interesting remarks on these subjects, but the limited nature of our review will not permit it. Throughout the whole work we observe an original mode of thinking, and a vigorous and

well cultivated mind. It is not, indeed, intended as a book of entertainment, and those who take it up for the purpose of passing away an idle hour in the gratification of a vain curiosity, or depraved taste, will find no novelty to surprise, no visionary theory to amuse them. True philosophy requires, in order to be relished, a sober and serious mind intent on obtaining happiness from the knowledge of truth and the practice of virtue. To a mind so prepared, our author will prove an interesting and useful guide. Having dwelt himself in retirement, he appears to have surveyed his situation with philosophic attention: has weighed in an even balance, and with an impartial hand, its advantages and its defects; and formed his determinate opinion after patient investigation by the exercise of a cool judgment. But above all he has observed every thing with the eye of a Christian. An eternal world was before him while he contemplated this, and the torch of divine truth was ever held up to direct his steps. With these qualifications we scruple not to recommend the work to every person living in retirement, who wishes to improve as well as enjoy a sequestered life, in such a way as will produce happiness to himself, prove beneficial to society, and glorify the God who formed him and appointed him his station in the world.

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**CVIII. *The Natural History of Volcanoes; including Submarine Volcanoes, and other analogous Phenomena.*** By the **ABBE ORDINAIRE**, formerly Canon of St. Amable, at Riom, in Auvergne. Translated from the original French Manuscript, by R. C. Dallas, Esq. Cadell and Davies, London.

THE material world presents, not only at every point of its surface, but also in every one of its caverns and depths which human curiosity has explored, continually accumulating tokens of the stupendous workings of omnipotence. And whether we trace the operations of the divine agency in the tranquil process of vegetation, and the regular revolutions of seasons; or in the terrors of hurricanes, the devastations of earthquakes, and the awful horrors of volcanoes; the result of our contemplations,

if they be exercised aright, will, in every instance, be favourable to the improvement, both of the understanding, and the heart.

Even those, who have been most blest with opportunities and abilities to discern the glorious display of the divine character, which is exhibited in the volume of revelation; will find that every page of the book of nature, if studied with humility and attention, is capable of ministering to the increase of their devotion.

In short, there is nothing, which God does, which it is superfluous, or unprofitable, for man to consider.

Of the sublime and awful scenes, which are presented to those who live in the neighbourhood of Volcanoes, and more especially to those who investigate the mighty wonders of their caverns, the inhabitants of this country have no opportunity of forming any idea, except from the narration of others. These gigantic masses of conflagration, are as interesting objects of inquiry, as almost any, which natural history can furnish. Yet, from obvious causes, less has been written, and less is known by the generality of reading people, of the more minute particulars of Volcanoes, than perhaps of any similar, and equally striking phenomena. Indeed, the details of the different mountains which possess this terrific character, have lain, for the most part, dispersed in unconnected works. The volume before us removes this disadvantage; and presents us with a concise, comprehensive, and enter-taining account of the subject which it professes to illustrate.

The following passage in the preface, led us to form an opinion of the author, which was confirmed as we proceeded through his work.

"Our Creator appears to have reserved to himself the knowledge of the two extremes of his economy of nature, the origin and the end of every thing, I say, our Creator; for nature, distinguished from its author, is merely a creature of the imagination, a word destitute of meaning. In natural philosophy, as in metaphysics, as soon as we have attained a certain point, it is in vain we endeavour to dive deeper, the understanding has no longer a sure hold in stretching to seize the truth which it is conscious is beyond it. We then deal largely in hypotheses, each framing his own, and the judgment of those who possess the

highest reputation, becomes a part of what we call science: and yet, what are our hypotheses, but a formal acknowledgment of the real limits of our understanding?" (p. 7.)

The history of Volcanoes furnishes, as might be expected, instances of very curious and striking events. Such is the one which is mentioned in the 141st page.

"In the eruption (of Etna) in 1669, a little hill covered with vines, was undermined by the lava, and transported half a mile from the place where it stood, without the vines being damaged."

The following extraordinary circumstance is related, page 36.

"The magnificent dome of the principal church (at Antioch) had been thrown off its perpendicular, by an earthquake, and remained inclining towards the north, supported by props. On the 31st of December 589, (which was about three years after) another earthquake, more violent than the former, threw down the props, and replaced the dome upright."

Having enumerated some of the dreadful circumstances which attend the convulsions of a volcano, the author says,

"In such a crisis of nature, what are cities? Catania, built over the vaults of Etna, has always been a considerable place, and though much reduced, still contains more than thirty thousand souls. It has been observed, that in the course of two thousand years, there are few centuries, in which it has not been entirely thrown down, and all its inhabitants, or at least the greater part of them destroyed." (p. 113.)

That such perilous regions should be so repeatedly and so copiously re-inhabited, after suffering such frequent and extensive devastations, must appear unaccountable to those who have not observed the improvidence, with regard to future evils, which generally attends the eager pursuits of the objects of worldly attachment. The observations which are made on this subject, by the author of the work before us, are sensible and appropriate.

"Most of the volcanoes have considerable intervals of repose. The ear then becomes accustomed to the groanings of the earth, and to the hollow rumblings of subterraneous thunder. The eye grows familiar with those whirling clouds of smoke and sparks, that are perpetually flying up. Men, by use, live upon the resounding soil, although they know that it covers tremendous fires; and an inhabitant becomes, at length, less affected by the reality of his danger, than we are, by the idea we

form of it. He thinks only of the prodigious fertility which those mountains scatter around them, by their exhalations and sulphureous ashes. The additional salubrity which the air certainly derives from them, seems too a natural compensation for the apprehensions they may excite: to these allurements he yields, and we see man, always blindly rash where his interest or his pleasure is concerned, building villages and towns on those quaking vaults, the basis of which a fire is perpetually consuming. The largest city in Italy is at the foot of mount Vesuvius. Several great villages, and considerable towns, are situated on the declivities of Etna. The part beyond comparison most peopled, of the vast empire of Peru, is that which is most exposed to similar danger; namely, the plain of Quito, which is fertilized by a number of lofty blazing summits." (p. 103.)

The number of known volcanoes are stated to be an hundred and eighty-nine, (p. 227.)

The author of this work is a decided opposer of those "bold and celebrated writers, who, in latter times, have ostentatiously made use of the remote antiquity of volcanic vestiges, against the truth of the deluge." He pronounces their assertions on this subject to be very superficial, even when considered only in a physical point of view. And having noticed the possibility of the revival of the fires, even in such a case, as that supposed by the anti-mosaical speculators; and also the known and certain existence of volcanoes burning under the sea; he very properly asks, "can any thing be more plain and natural than to suppose, that several of the Volcanoes on the land, which were burning at the time of the deluge, should, in like manner, be indued with sufficient force to struggle successfully against their extinction, by using their craters so as to obstruct the influx of the waters, as we find it done by the submarine volcanoes?" (p. 241.)

We shall close our extracts from this volume, with one of some length. It contains a well executed delineation of a very sublime scene. The whimsical conclusion of the extract will, perhaps, somewhat abate the solemnity of feeling, which the preceding part is calculated to inspire.

"Let the reader figure to himself Vesuvius, near four thousand feet high, Etna, which is more than twelve thousand, Pichanca, which is fifteen thousand, Cotopaxis or Antisana,

which are eighteen thousand; or, in fine, the insular Volcano we have already mentioned, which was thought to exceed Chinboraco, and which, were it only equal to it, would still be nineteen thousand three hundred and ninety-two feet in height: let him imagine a column of fire, of three or four miles in circumference, and sometimes more, whose height is more than double that of the mountain, rising from it with a thundering noise, greater than that of all the cannon in the world discharged together. It seems as if it would set the sky on fire: lightnings flash from it. The dazzling brightness of its fire could not be endured by the eye, did not immense spiral clouds of smoke moderate its fierceness at intervals. They spread through the atmosphere, which they thicken: the whole horizon is covered with darkness; and at length, nothing is to be seen but the burning summit of the mountain, and the wonderful column of fire.

" Its height, bulk, and explosion, result from the confinement in which the air has been kept within the volcano. Rarefied to the highest degree, forced on by the increasing heat of the immense pit, and pressed more and more by the prodigious fermentation of the lava, the inflamed air, reduced to the size of the crater, at length escapes, spinning round and round. Breaking the top of the shaft, it bears it along in a thousand pieces, with soot, ashes, and pumice, with which the sides of the abyss were loaded. In this horrible whirlwind, it is even common to see huge pieces of calcined rock, torn from the bosom of the mountain, carried into the air.

" The display of this phenomenon, in its extent and duration, depends upon the degree of force in the circumstances we have just mentioned. When the parts, first raised, lose this force, and being left to their own weight, would naturally sink, those that come next, being still themselves supported, repel and throw them off. At that juncture, an over-spreading of the fire takes place at the top of the column, which adds to its beauty. I think it must have been from this view of it, that the younger Pliny drew his comparison between the production of that eruption of Vesuvius, by which his uncle was killed, and of which he himself was an eye-witness, and the cypress tree.

" In a short time, the whole of the column turns into a horrible shower of red hot rocks, flints, and ashes. Monstrous burning masses are seen bounding and rolling down the side of the mountain. Wo be to those places, which lie in the direction of the wind, prevailing at the time of this tremendous shower! Pompeii, Herculaneum, and Stabæ, three towns to the south-west of Vesuvius, disappeared, about seventeen centuries ago, by a similar occurrence; and it was only in this century (the eighteenth) that they were discovered. A column, such as that we have been describing, broke over them, and the land about them: they were buried more than fifty feet under a mass of ashes and calcined

flints, which was further covered by a bed of lava, several feet deep. If the wind be violent, the ashes are carried to an incredible distance.

"Rome and Venice, the former of which is a hundred and fifty miles from Vesuvius, and the latter, double that distance, have been several times incommoded by its ashes. In our times, June 1794, all the south-east of Italy was covered by them. A letter written by the archbishop of Tarento, dated June 18, during the eruption, says, 'We are covered with thick clouds of volcanic ashes.' Some variation of the wind must have altered the first course of that light substance, as the archbishop in his letter presumed, that they proceeded from Stromboli or Etna. Those clouds passed Tarento, which is more than two hundred and fifty miles from Vesuvius, went beyond Otranto, at the extremity of the province of Lecce, and were lost in the Mediterranean, at the entrance of the Adriatic Sea, nearly four hundred miles distant from the point of their departure. This no doubt is prodigious: but that the tops of the houses at Constantinople, which is almost a thousand miles from Vesuvius, should have been covered four inches with its ashes, would have been difficult to believe, had not contemporary authors, some of whom were at the time living in that city, reported the fact, and uniformly dated it on the eleventh of November 472, at noon, when the people were attending the games of the Circus. (See *l'Histoire du Bas Empire*, tom. 8, page 59.) We are less surprised then to read, that the ashes of Etna, which is three times as high as Vesuvius, and a little nearer to Egypt, reached Alexandria: a town, the inhabitants of which have lately witnessed an event, that, though of a different kind, must have appeared to them quite as extraordinary. At the eastern confines of Africa, on the first of August 1798, they saw thunderbolts dart from the north-west of Europe, break suddenly over their shores, and in the course of a few hours completely destroy a powerful navy that rode at anchor before the town. I need not add, that the thunderbolts I mean, were those of Great Britain, directed by Lord Nelson." (p. 125—129.)

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**CIX. Defence of the Character and Conduct of the late Mary Woolstonecraft Godwin, founded on Principles of Nature and Reason, as applied to the peculiar Circumstances of her Case; in a Series of Letters to a Lady.** pp. 160, 12mo. London. Wallis, 1803.

Good reader, if you wish to be instructed in the art and mystery of whitewashing characters, this neatly printed little volume will afford you some hints, which you may find of use, even on the most untoward subjects.

The difficulties which attend the at-

tempt, are such as none but a proficient in the art will be able to overcome. Before he goes to work, therefore, let him acquaint himself with the discoveries of the new philosophy; and observe how the artists, who have profited by the doctrines of that school, conduct the process. The publication, now before us, being one of the fruits of its learned labours, and being directed to the very point of which we are speaking, will be found of some service in the undertaking.

There is, in many arts, a leading principle, on the application of which all the success depends. There is such a principle discoverable in our author's defence of his friend. And if you are curious to know, good reader, what it is, we can inform you. It is this; that one of the privileges of man, that "paragon of animals," is the right of doing as he pleases. By the help of this assumption our author has done great things. This is his principle; which, for the benefit of those who may not comprehend his learned terms, we have put into plain English. For the reader should be apprized that the performance we are considering, not being addressed to vulgar souls, the principle by which the author attempts the defence of his friend, was not to be expressed in common language: it is called *individuality of thinking and acting*.

Now by the help of this same *individuality*, our author endeavours to maintain that a woman who was twice a kept mistress, was a *virtuous*, and even a *pious* character.

As our readers may not know any thing about the person for whom the author is at all these pains, we will inform them, that it was a Mary Woolstonecraft, born of honest parents, but from her earliest years a refractory daughter—who began her career by quarrelling with her parents and the rest of the family—broke away from them, and set up for herself, by writing for her bread—was at length taken into keeping by one Imlay; with whom, having a quarrel, she parted, and was afterwards taken into keeping by another man, named Godwin. After having lived with this person for a considerable

time, she at length became his lawful wife, to avoid the inconvenience of being excluded from the society of those persons who would otherwise have been so fastidious as not to visit her.

Now if this potent "individuality" will clear such a character, then surely no man need despair of being able to give a fair appearance to the blackest subject for whom he undertakes to apologize. Should he even have had the misfortune to see an old acquaintance condemned to the gallows, he may yet succeed in defending his character. The illiberal institutions of society may have fixed a halter about the neck of his friend, but his vindication is not to be regulated by *their* proceedings :

"Extraordinary geniuses are not to be estimated by common rules: they are planets, and must be reviewed upon *their own* principles. While they shine with a brighter effulgence, each moves in its own distinct eccentricity. Minds of this rare, of this superior mould, cannot submit to the imposed direction of rules, which bind inferior understandings; they must be permitted to take a wider range; to coerce them upon common principles, or to reduce them to a level with the thousands that surround them, would utterly destroy the brilliancy of character that renders them the objects of particular attention."

Let us see whether by the help of our author's principle, we cannot defend a person, who for his crimes against society has ended his days at the fatal tree. Let us follow the author's method, and "imagine the prisoner to be arguing on his own principles," on the day before his execution, "and defending himself against a person who has undertaken the office of a *censor morum*," page 77. We will take the last poor gentleman who fell by the hirelings of public justice for our subject. We do not recollect what was the act for which he was condemned to die, but we will suppose it was house-breaking.

*Censor.* As you have but a little time to live, and I deem it necessary that you have a due sense of your conduct before you go out of the world, I come to inquire whether you are sorry for the offence you have committed?

*Prisoner.* Offence? What do you mean by that term?

*Censor* I mean the act of robbery, of which you have been convicted.

*Prisoner.* "Sir, will you have the goodness to favour me with your sentiments" concerning robbery?

*Censor.* Robbery is a man's taking from another what does not belong to him. You have been convicted of such an act, and for this you ought to suffer. For what a man gets lawful possession of ought to be secure to him: But this it cannot be, if those who violate it go unpunished

*Prisoner.* "Then, Sir, you must permit me to inform you that my views of this subject do not exactly coincide with yours. It has ever been a source of generous pride to think, to judge, and act for myself," (p 78) I consider that I ought to have the means of enjoying those things which I deem necessary to the comfort of life. And that if I be not in possession of them, I have a right to take them wherever I can find them. I am aware that the laws of the country do not admit my position; but I derive a right of "individual thinking and acting" from a higher authority than political laws can claim. "The sanction of them is, according to my views of this subject, no better than an encroachment upon the paramount laws of nature and reason, in whose court my license" for breaking open Mr —'s house "was granted." (See p. 79.) Though I am obliged therefore to submit to the sentence passed on me, I shall not acknowledge myself guilty of an offence. "For persons of gross ideas, legal sanctions may be necessary;" but for myself "I entertain a very superior degree of respect." (See p. 33.)

By such a reply our Censor must be silenced. It is therefore unnecessary to draw out this dialogue to any further length, as it would only exhibit the embarrassments to which the unfortunate prisoner would reduce his reprobation.

To be serious. This way of varnishing infamy discovers more of effrontery than genius: and betrays, though sprinkled with some respectful mention of a Supreme Being, a profligacy of mind that must shock every pious reader. Such is the impression which we conceive the perusal of these letters must leave on the mind of a true christian.

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CX. *A Sermon, preached at the Parish Church of St. Andrew by the Wardrobe and St. Anne, Blackfriars, 31 May, 1803, before the Society for Missions to Africa and the East, instituted by Members of the Established Church, being their Third Anniversary.* By

the Reverend RICHARD CECIL, M. A. Minister of St. John's Chapel, Bedford-Row. *Also the Report of the Committee to the Annual Meeting held on the same Day, and a List of Subscribers and Benefactors.* London, Seeley. 1803.

IT is difficult for the Christian Observer to take a survey of the present state of the world, without feeling painful emotions. A large majority of his fellow-creatures are sunk in the grossness of Pagan idolatry, or infatuated by Mahometan imposture. And even in that small portion of Christendom, over which the empire of either Greek or Romish superstition is not established, and where a more scriptural faith is professed, few live, in a manner, worthy of the Christian name.

In this country—favoured by Providence above all the nations of the earth, whether we regard the purity of our national creed, the ready access which we all have to the scriptures, the fountain of truth, or the splendid provision made in a variety of ways for the instruction and edification of all classes of society—even here, amidst this profusion of providential gifts, where shall we turn our eyes with any hope of discovering the general prevalence of those principles, and of that practice, which can alone be regarded as Christian? Where shall we find that predominant and habitual regard to the will of God, that unfeigned faith in his word, and that love to his name, which are essential to the sincere follower of Christ? Is it not true, that even among our leading political characters, we may perceive a lamentable disregard of religion? Witness the unavailing attempts so often renewed to put a period to the Slave Trade; the failure of almost every effort to prevent the growing profanation of the sabbath; and the great indifference which has been manifested by them whether our subjects in the east and in the west are Pagans, Hindoos, Mussulmans, or Christians. Of the higher classes of the community, a large proportion are mere votaries of fashion, whose business it is to drown in thoughtless gayety or criminal dissipation every serious recollection; while the mid-

dling ranks engaged in the pursuit either of wealth or sensual enjoyments, too generally forget to lay up treasure in heaven: and lastly, how few shall we find in the lower classes, even where we are not shocked by gross ignorance of religion, or by undisguised vice, who feel the force of religious motives, and shew themselves to be actuated by the fear and love of God?

But let us not be suspected of a design to blacken the national character. This is by no means our intention. We are persuaded, that on a comparison with other nations we should appear to great advantage. But let us remember, that the important question is, how we shall appear in the all-searching eye of our judge when weighed in his balance, or compared with that unerring standard of rectitude which he has given. And can it be denied that it would be a flagrant violation of truth and decency to apply to the mass of society in this country, the marks by which Christians are distinguished in the Bible? Can it, for instance, be said with justice, of any considerable portion of the community; that they “love God with all their hearts;” that they “fear him always;” that they “act from a regard to his will;” that they “reverence his name,” and “hallow his sabbaths;” that they “love all men even their enemies” so as neither to do nor to wish them evil; that they are “pure in heart,” honest and upright in their conversation; that regarding the love of money as an evil, they are labouring to mortify and subdue it; that they are “hungering and thirsting after righteousness;” or that they are “seeking the kingdom of God?” Can it be said of them, that they “abound in the work of the Lord;” that “they walk religiously in good works;” that “they are made like the image of the only begotten son of God Jesus Christ;” or that “they feel in themselves the working of the Spirit of Christ drawing up their minds to high and heavenly things?” It is not enough, that any one or more of these marks should be found in an individual, in order to constitute him a

Christian. They are *all* essentially necessary. Without them the pretence to the character of a true follower of Christ is vain. It is to be observed, however, that we have exhibited not an outline of that character, but a few faint traces of its form and lineaments, which are merely intended to shew its striking contrariety to the habits and dispositions of that world around us, which is miscalled Christian.

In the midst, however, of the too general neglect of the principles and precepts of christianity, it is consolatory to observe, that the number has greatly increased of those who view this state of things with deep concern. At no period have more able, judicious, and zealous efforts been made from the pulpit and the press, by individuals, and by associated bodies, to stem that torrent of infidelity, irreligion, and licentiousness, which has threatened to overflow the land: nor, perhaps, since the first ages of christianity has there been a time when Christians in this and other countries have felt so forcibly the obligation to impart the knowledge of divine truth, to the nations which still "sit in darkness and in the shadow of death." May God give success to the exertions of those who are thus labouring to extend the kingdom of our Redeemer; and may he multiply their number ten thousand fold.

The cause of missions to heathen countries has seldom found a more able and energetic advocate than the author of the sermon before us, which we have pursued with lively feelings of satisfaction. His text, taken from Isaiah xl. 3, "Prepare ye the way of the Lord," affords him an occasion of adverting to *the moral state of the heathen, the means of their recovery, and the motives to attempt it.* Through these different divisions of his subject, which he has discussed with great ingenuity and ability as well as piety, it is impossible for us to follow our author. We shall ascribe, however, a few passages for the gratification of our readers; and these, we doubt not, will excite a desire to peruse the whole sermon,

Christ. Obsrv. No. 20.

The author gives an affecting view of the state of religion in the heathen world, to which he subjoins the following just and spirited remarks.

"But if the *theology* of the heathen be so gross, what can be expected from their morality? Even where little more of christianity is found than the name, yet so has it raised the standard of morals, that pagan licentiousness is found intolerable in Christendom. Take a late instance of this in the conduct of our neighbours the French: these people, after making the boldest experiment in profaneness ever made by a nation in casting off its God; and who, for a time, seriously deliberated whether there should be any God at all; who after madly stamping on the yoke of Christ, attempted to establish order on the basis of a wild and profligate philosophy; yet even *this* nation was at length obliged to bid an orator tell the abused multitude that, under a philosophical religion, every social bond was broken in pieces, and that christianity (or something like it) must be re-established to preserve any degree of order or decency." (p. 184.)

In reply to those indolent and luke-warm objectors, who can see nothing in the attempt to christianize the heathen except its difficulties, he pointedly inquires, whether there be not reason to think that *we* should have remained heathens to this day, had the first missionaries made similar objections.

"I know of no difficulty now before a missionary to the heathen that did not meet the first missionary to this nation. We had our human sacrifices as well as others: our hearts as hard, our prejudices as great, and our situation more insulated and unapproachable than most of theirs." (p. 190.)

In describing the persons proper to be employed in the capacity of missionaries, Mr. Cecil gives some useful cautions, which we earnestly recommend to the serious consideration of every Missionary Society. It would have been well had they obtained a more early attention.

"It may be necessary, perhaps, to caution a sanguine and inexperienced zeal to pay more attention than is usually paid at this day, to the words which follow, '*how shall they preach except they be sent?*' i. e. how can it be expected that they should succeed in such a work, till God has called and qualified them for it." "Good Men, like Moses, may be so sensible of the greatness of such an undertaking and of their own inability and infirmities, that, even when *really* called, they may err in standing back; but there are others whom the apos-

tie would have rejected as *novices*, lest their elation should end in their falling. Such have a *zeal*, indeed, but without knowledge, either of themselves, or the work they would undertake." "Some truths, by *their* way of handling them, become unwholesome; being unmixed with a scriptural proportion of other important truths; this crudity, however, they mistake for the *whole counsel of God*, and, regardless of admonition, confidently rush forward to declare it.

"But what result can be reasonably expected from such an experiment? Evidently, as the fact has too often declared both at home and abroad, (and I am led to speak thus much more from what has been observed at *home* than abroad) that the Gospel itself, under such an exhibition of it, has been rendered suspicious, if not ridiculous and abortive." (p. 191, 192.)

"On the contrary, brethren, we should endeavour to find for our messenger, a man of God—*instructed, experienced, holy, patient, laborious*. This work peculiarly needs an apostolic spirit, and for instances of it, we need not ascend to the time of the apostles. Look at the Missionary Swartz, one who has but lately been called to rest after half a century spent in traversing thousands of miles, and that in a burning climate. Blessed with innumerable seals to his ministry, this man had acquired such a character among the heathen, that, when among a barbarous and lawless banditti, hordes that live by war and plunder carried on against one another, and all around them; this man, I say, as one evidently engaged only on a heavenly design, was suffered to pass with his catechumen through contending parties of them, unsuspected, unmolested. They said, 'let him alone, let him pass; he is a man of God.' This apostle of our own day has saved the inhabitants of a fort from perishing by famine, when the neighbouring heathen have refused to supply it with provision on any other assurance than that of his word. Even that tyrant Hyder Ally, while he refused to negotiate in a certain treaty with others, Said, 'Send me Swartz—Send me the Christian Missionary,' said this Mahometan; 'I will treat with him, for him only can I trust.'

"I make no apology," he adds, "for stating these facts: I embrace them to demonstrate the importance of character in a missionary." (p. 194.)

The following seasonable advice is as applicable to ministers of the Gospel at home, as it is to those who may be employed in missions abroad.

"Among other means, let us recommend to our missionaries to dwell on such truths as are simple and essential; that they carefully avoid positions which remain doubtful even among real Christians; and that, while others only amuse or distract the flock, they should labour to feed it. Certainly, says a great au-

thor,\* "as those wines which flow from the first treading of the grape, are sweeter and better than those forced out by the press, which gives them the roughness of the husk and the stone; so are those doctrines best and wholesomest which flow from a gentle crush of the scripture, and are not wrung into controversies and common-place." (p. 195, 196.)

The various motives to attempt the conversion of the heathen are impressively stated. In proceeding to enforce them

"What strange revolution," he asks, "has taken place in the Christian world, that its first converts should be more ready to lay down their lives for the Gospel than we to enter into a plan for its propagation? Verily the zeal of some of the *dark ages of christianity* will, in this respect, put us to shame.

"Found among the oaks of our ancient Druids, with our painted bodies and bloody rites, if some Christian Missionary, pitying our wretched state, had not prepared the way of the *Lord* among us, we had probably remained in darkness to this very day. But God hath caused a great light to shine among us—*freely we have received, let us freely give*. Let us endeavour to remove that great stumbling block to the heathen, I mean, the conduct of those Christians in name only, who appear on their coasts merely for traffic. Let us shew them the effects of *real christianity*. Let us prove that, like its author, it will spare neither cost nor pains to *seek and to save them that are lost*. Instead of offering violence to their persons or property, let it appear that we seek not *theirs* but *them*." (p. 200, 201.)

We shall content ourselves with one more extract. It is part of the author's reply to an objector, who inquires, "What have we to do with the religion of other nations?" "What is our design," he asks, "in these missions? Is it not to bring immortal souls from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by the faith of Christ? And does any one ask, 'what have Christians to do with this?'

"I see a poor Hindoo driven by a guilty conscience to inquire after an expiation: I see a bramin directing him to cross a desert of a thousand miles to the temple of Jagger-naut in Orissa; and there, after the practice of severe austerities, to offer the costliest gifts he can present. He does all this; and, on his return, he receives a little consecrated rice: he attempts to subsist upon this, till famished he perishes on a plain, white, to this

\* Lord Bacon.

day, with the bones of such deluded pilgrims. Is this romance? nay, it is a well attested fact. But who among us that knows the virtue of that *blood which cleanseth from all sin*, but would rejoice to seize the hand of this wretched votary, and say, *Behold the Lamb of God!*" (p. 203.)

The Notes to this Sermon contain some valuable and authentic information respecting the moral state of Heathen nations. The report annexed to the Sermon we mean to notice in another place.

## LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

### GREAT BRITAIN.

THE British press has never exhibited such universal and unequivocal proofs of patriotism as it has done of late: more than a hundred different placards, besides tracts and pamphlets, have been published in all forms and sizes, both in prose and verse, and calculated, by every variety of manner—by reasoning and by eloquence, by details of the past and by predictions of the future, to depict the real character and views of the enemy with whom we have to contend, and to rouse thereby the energies of the nation. The design of most of these pieces, and the execution of some of them, we heartily approve; we, nevertheless, severely condemn the practice which prevails, in too many instances, of putting oaths into the mouths of our sailors, soldiers, &c.; and thereby countenancing those classes of men in a practice, which is in all cases highly criminal and disgraceful, but which is peculiarly unsuited to the state of constant peril in which these men, by their very profession, are placed. We disapprove equally of the unchristian spirit of coarse invective and bitter execration, which pervades many of these papers. We could wish too, to see a greater distinction made between Bonaparte and some of his followers, whose personal views have forced the two countries into war; and the nation which he has enslaved. Multitudes, doubtless, among the French have been wrought up to a spirit of inveterate hostility to this country, by the grossest falsehoods; but their guilt certainly bears no proportion to that of those by whom they have been wickedly deluded.

Many of these papers have besides a tendency to inspire a contempt of the enemy. If this feeling should gain ground, it may prove a serious evil. The hardest and best disciplined of our enemy's forces, conducted by the first military talents in France, will, no doubt, be employed in the attack upon us; and that he has numerous hardy and well disciplined troops, as well as able generals at his command, is well known. We should, therefore, prepare to meet this formidable adversary with a discipline equal, if possible, to his own. That, as our motives are infinitely nobler and more powerful than those with which his troops are actuated, we shall meet them with a courage proportionably superior, there is no room to question: but discipline is indispensable—that discipline which is only to be acquired by unremitting application and constant

use, and which discovers itself, not merely by dexterity in the manual exercise, but by prompt obedience, by silent attention, by firmness and steadiness in the ranks, by rapidity and accuracy in the various movements: this ought to be the determined study of every man who voluntarily comes forward in defence of his country. The government will provide for the instruction of the regulars and militia; and of this description of force we shall probably soon have in the field not fewer than 200,000 men, equal, it may be hoped, to any troops of the enemy. But the discipline of the volunteers, of whom about 300,000 it is thought will be soon enrolled, must depend, in a great measure, upon themselves. Let them then choose officers for their zeal, industry, and talents; let them discard all unnecessary finery and parade; let them seriously, conscientiously, and laboriously apply themselves to acquire perfect discipline; and then we may confidently say, that, under God, we are safe. We earnestly recommend to every volunteer throughout the united kingdom, to furnish himself with a copy of "A Letter to the Volunteers," published by Stockdale, price one penny, or sixpence per dozen. It contains weighty truths, which all of them ought seriously to consider, and resolutely to act upon.

We could have wished also to see, in these pieces, a more general acknowledgment of the sins of this highly favoured but ungrateful nation, and of the utter insufficiency of all human effort without the divine blessing; as well as more frequent calls to repentance before God, and to a firm reliance upon his almighty arm. We are happy, indeed, to perceive a portion of this spirit in some of these papers, in the resolutions of public bodies, and in addresses to his Majesty: but we should have been more encouraged to expect success in the awful contest which is now pending, had this spirit been deeply and universally prevalent. While we follow with energy the path of immediate duty, in defending all that is dear to us as men; let our piety be discovered in dependence, upon the God of Hosts, and in submission to his righteous will; and our charity in praying for the conversion of our enemies. If defeat await them, let us remember that from God alone cometh the victory; and if success, that it is to accomplish the inscrutable purpose of his holy will.

The booksellers, &c. in general have, we understand, given every assistance in their

power to this patriotic exercise of the press. The following are, however, to be distinguished from the rest, for their zeal and activity in this cause. *Hatchard, GINGER, and Stockdale, Piccadilly; Asperne, Cornhill; Spragg, King-street, Covent-garden; Downes, Temple-bar; Highley, Fleet-street; Dwyer, Holborn; Burns, Tottenham Court-road; Ports, Newington, Surrey; and Wallis, Ludgate-street.*

The design of these publications is beyond our praise. It may, however, be a gratification to such of our readers as live at a distance from the capital, if we point out to them those which appear to us the best calculated to attain their object.

1. *Address to the people of the United Kingdom of Great Britain and Ireland.* Price 3d. or 2s. 6d. per dozen. Of this tract we have already evinced our cordial approbation, by its entire insertion in our last number.

2. *The Prospect; or, a brief View of the Evils which the common people of England are likely to suffer by a successful Invasion from the French.* Price 2d. or 1s. 6d. per dozen. This tract being written in a plain colloquial style, and, at the same time, with much force of argument, is well calculated for effect, especially among the lower classes of the community, for whom it is chiefly intended. The miseries which would befall the poor, in case the French should succeed, are well described, and the reasoning by which the disaffected would dissuade them from uniting their exertions with those of the government ably exposed. The author, in conclusion, piously exhorts his countrymen not to forget that there is no protection like that of the Most High.

"Let it be our main care," says he, "that we do not provoke that God to give us up, who has hitherto stood by us. May we have grace to repent of our sins; for, undoubtedly, they are great and many. May we humble ourselves before him, and obtain that mercy, which our Bibles teach us to implore in the name of his blessed Son, the friend and advocate of penitent sinners. If God do not forsake us, all will yet be well. We may be shaken; but shall not be overthrown. I have no doubt that there are many amongst us who fear his holy name: and I have on that account a good hope for my country. There is, moreover, strength enough in this kingdom to meet the intended attack, if that strength be combined and exerted. And I trust that the ambition, the cruelty, the rapacity and the insolence, which the enemy has shewn heretofore when victorious, will serve to call it forth.

"For you, my countrymen, who have not been bred to the profession of arms, I trust there will be no occasion to draw the sword. I have a hope, that God Almighty will bless our arms by sea; and that the inhabitants of this island will only have to view the defeat of the invaders from our shores.

"Nevertheless, let us be prepared for our enemies, in case they should effect a landing.

Let the first sight they get of our coast, discover to their view, an excited and determined people. Should they have reason to think, that, could they but make good a landing, England would be theirs, that thought alone might animate them to sustain all the dreadful fire of our ships. But of this they will not be so ready to hope, if they see our shores lined, as far as their eyes can reach, with thousands and ten thousands of the natives, all armed, all ready to give them a warm reception, and to finish what our brave sailors and marines began.

"Such a sight may complete their despair; and there may be nothing left for those who are stationed on the land to do, but to fall on their knees, and with eyes lifted up to heaven, to give God the praise who gave the victory."

3. *An Address to the People of the United Kingdom of Great Britain and Ireland on the threatened Invasion.* 16 p. 2d. or 12s. per 100. After having exhibited the justice of the cause in which we are at present engaged; the perfidy and lawless ambition of the First Consul, who aims at the very extinction of the British name: the innumerable motives we have to a vigorous and unanimous resistance, drawn from the blessings we should forfeit, and the miseries we should endure, in case the French should succeed; the author calls upon his countrymen to emulate the deeds of their ancestors, and to maintain the recent renown which our naval victories, the heroic defence of Acre, and the no less heroic conquest of Egypt, have obtained for us.

The author reminds us, and we ought never to forget, that the present contest is to decide, whether we "are to be protected by a British king, a British constitution, and British laws; or to have a Corsican blood-thirsty tyrant for our ruler, and Frenchmen for our masters," and we trust with him, that "let them attempt to come when they will, they will find us ready to receive them."

The following remarks merit the deepest consideration of every individual in the kingdom.

"In stating the inexpressibly dreadful consequences which are sure to attend the conquest of your island by the French, there is one of so horrible a nature, as to deserve distinct notice. This barbarous, but most artful people, when first they invade a country, in the conquest of which they apprehend any difficulty, in order to obtain the confidence of the people, compel their troops to observe the strictest discipline, and often put a soldier to death for stealing the most trifling article. Like spiders, they artfully weave a web round their victim, before they begin to prey upon it. But when their success is complete they then let loose their troops with resistless fury, to commit the most horrible excesses, and to pillage, burn, and desolate, without mercy, and without distinction. But the practice to which I particularly allude, will make your blood freeze in your veins. These wretches

are accustomed, whenever they prevail, to subject the women to the most brutal violence, which they perpetrate with an insulting ferocity, of which the wildest savages would be incapable. To gratify their furious passions is not, however, their chief object in these atrocities. Their principal delight is to shock the feelings of fathers, and brothers, and husbands! Will you, my countrymen, while you can draw a trigger, or handle a pike, suffer your daughters, your sisters, and wives, to fall into the power of such monsters?

"One word more. Suffer not yourselves to forget that all human affairs are subject to the control and government of that Great and Awful Being who created the universe, and whose power no creature is able to resist. According to his pleasure states rise, flourish, and decay; and battles, on which depend the fate of empires, are gained or lost. Sometimes he grants victory in displeasure to the vanquished, and sometimes in favour to the victors. Often he specially interposes to punish guilty nations; and, whether by war or famine, 'He turneth a fruitful land into barrenness for the wickedness of them that dwell therein.' He often, in the course of his providence, makes the worst of men the instruments of his justice, before he utterly destroys them.

"It is, alas! impossible to deny that this country has, by its vices, irreligion, and impiety, most justly merited the Divine vengeance; and it is a great aggravation of our guilt, that we have slighted the example of piety and virtue which, for upwards of forty years, has been displayed from the throne. If for these things the Deity be preparing to visit us with heavy calamities, who shall dispute his justice, and who shall resist his almighty arm? There is no safety for us unless we can appease his wrath, and regain his favour. He is ready to forgive those who turn unto him with repentance and prayer. Let us therefore humble ourselves before God and beseech him to have compassion upon us. Let us sincerely repent of our sins, and resolve with steady purpose of heart, to forsake our evil ways, and to live in future according to his commands. We may then hope that he will be merciful unto us in this time of our danger; that he will go forth with our fleets and armies, appear for us in the day of battle, and overwhelm the implacable enemy who seeks our utter destruction."

4. *The Choice*, at 3d. per dozen. This little poem contains a judicious application to the present times of an ode translated from the Arabic by Mr. Carlyle: the following lines will convey an idea to our readers of the spirit and energy which characterises it.

"Hast thou not seen the insulting foe  
In fancied triumphs crown'd?  
And heard their frantic rulers throw  
These empty threats around?  
'Make now YOUR CHOICE! The terms we  
give,

Desponding Britons, hear!  
These fetters on your arms receive,  
Or in your hearts a spear?  
Can we forget our old renown;  
Resign the empire of the sea;  
And yield at once our sovereign's crown,  
Our ancient laws and liberty?"  
"The foes advance. In firm array  
We'll rush o'er Albion's sands,  
Till the red sabre marks our way  
Amid their yielding bands!  
Then as they writhe in death's cold grasp,  
We'll cry, 'OUR CHOICE IS MADE!  
These hands the sabre's hilt shall clasp,  
Your hearts shall feel the blade.'  
Thus Britons guard their ancient fame,  
Assert their empire o'er the sea,  
And to the envying world proclaim,  
ONE NATION still is brave and free."

5. *Sheridan's Address to the People*, sold by Asperne at 1d. or 6s. per 100; so appropriately describes the motives which, in the present contest, animate the minds of our enemies as well as those by which we ought to be influenced, that we do not hesitate to lay the greatest part of it before our readers.

"THEY, by a strange frenzy driven, fight for power, for plunder, and extended rule—we, for our country, our altars, and our homes. THEY follow an ADVENTURER whom they fear, and obey a power which they hate—we serve a monarch whom we love, a GOD whom we adore. Where'er they move in anger, desolation tracks their progress! where'er they pause in amity, affliction mourns their friendship! They boast, they come but to improve our state, enlarge our thoughts, and free us from the yoke of error!—Yes—THEY will give enlightened freedom to our minds, who are themselves the slaves of passion, avarice, and pride. They offer us their protection—Yes, such protection as vultures give to lambs—covering and devouring them! They call on us to barter all of good we have inherited and proved, for the desperate chance of something better which they promise. Be our plain answer this: the throne we honour is the PEOPLE'S CHOICE, the laws we reverence are our brave fathers' legacy, the faith we follow teaches us to live in bonds of charity with all mankind, and die with hope of bliss beyond the grave. Tell your invaders this; and tell them too, we seek no change; and, least of all, such change as they would bring us. R. B SHERIDAN.

6. *Bonaparte and Talleyrand*, sold by Hatchard at 6d. per dozen; is a dialogue in verse between M. Talleyrand and his master, conducted with considerable spirit, on the subject of invading England. As a specimen of its merits, we insert a few lines of remonstrance which the author has put into the mouth of the former:

— "Allow me one word;  
Sir, the English are brave, and can wield well  
the sword.

In defence of their freedom, their *King*, and  
their *soil*,  
Not a man but will dare the most perilous  
toil.  
Should our troops but appear, they will rush  
to the field,  
And will die on the spot to a man ere they  
yield.  
In defence of their honour, their women will  
fight,  
And their navy triumphant still sails in our  
sight."

The soliloquy of M. Talleyrand, at the close  
of the conversation, contains a prediction  
which we trust will be fully verified.

What folly! what madness, this project  
inspires,  
To conquer a nation, whom liberty fires.  
E'en now, from their shores, loudly echoed,  
I hear  
The song of defiance appalling mine ear.  
Their spirit once roused, what destruction  
awakes!  
What vengeance, the wretched invaders o'er-  
takes  
Prophetic I plead, but my warning is vain,  
Ambition still urges, and maddens his brain:  
Fired with hopes of rich booty, his soldiers  
all burn,  
They may go, some may land, but not one will  
return.

7. *Important Considerations for the People of this Kingdom*; printed for the association for preserving liberty and property, and sent to the officiating minister of every parish in the kingdom. This eloquent and affecting, but just view of the atrocities committed by the French (chiefly under the direction of the First Consul) in those countries which they have subdued, cannot be too extensively circulated. We must lament, however, that nothing of a religious nature appears in this publication; although from the circumstances of its having been sent to all the clergymen in the kingdom, we naturally expected that it would have contained some useful reflections of that kind.

8. *The Declaration of the Merchants, Bankers, Traders, and other inhabitants of London and its neighbourhood*, sold by Asperne at 2d. or 12s. per 100, we inserted entire on the blue cover of our last number. It is an eloquent, powerful, and energetic appeal to our feelings as men and as Britons.

9. *Publicola's Addresses* to the people of England, to the soldiers, and to the sailors, with his postscript. Price 3d. or 2s. 6d. per dozen. To this writer, whoever he is, the country is deeply indebted. He was the first who stepped forward to rouse the slumbering energies of the nation; and though a host have since followed him in the same noble cause, his merits ought not to be forgotten.

Our limits will not admit of our doing more than merely mentioning the remaining publications, to which we wish particularly to call the attention of our readers.

*The Substance of Mr. Pitt's Speech*, on Friday, July 22d, 1803, on the General Defence Bill. Price 3d. or 2s. per dozen

*An Address to the Mechanics, Artificers, Manufacturers, and Labourers of England, on the Subject of the threatened Invasion*. Price 1s. 6d. per dozen.

*Rise in Defence of your Country*; an address to all ranks of people. Price 1d. or 6d. per dozen.

*The best Security against our Enemies*. Price 1d. or 6s. per hundred

*The Bishop of Llandaff's Thoughts on the French Invasion*; addressed to the clergy of his diocese in 1798. Price 1d. or 6s. per hundred.

*Substance of the Speech of Jacob Bosanquet, Esq. at the Royal Exchange*, July 26th, 1803. Price 1d. or 6s. per hundred.

*Valerius's Address to the People of England*. Price 1d. or 6s. per hundred.

*Philo-Britanniarum to the Inhabitants of the British Isles*. Price 1d. or 6d. per dozen.

*John Bull to Brother Patrick in Ireland*. Price 1d. or 6d. per dozen.

*A Briton to the United Kingdom*. Price 1d. or 6d. per dozen, or 4s. per hundred.

*The Tender Mercies of Bonaparte in Egypt*. Price 2d. or 1s. 6d. per dozen.

*A Dialogue between a British Tar just landed at Portsmouth, and a brave Soldier lately returned from Egypt*. Price 6d. per dozen.

*Proceedings of the County Meeting of Yorkshire, held July 28th, 1803, at the Castle of York*. Price 4d. or 21s. per hundred.

*An Englishman's Address to the British Navy*. Price 1d. or 9d. per dozen, or 6s. per hundred.

*An English Woman's Address to the Women of England*; in which she strenuously urges them to contribute to the grand Patriotic Fund at Lloyd's.

Besides these there are several Poetical Addresses, and many Songs of various degrees of merit, but which do not fall properly within our cognizance. Any of these papers may be procured by application to the above-mentioned booksellers.

A periodical publication, entitled *The Loyalist*, price 3d.; and another, entitled *The Anti-Gallican*, price 6d.; have been begun, which are to contain original and select papers, intended to rouse and animate the British nation during the present important crisis.

Every method should be adopted, by loyal and patriotic persons, to make the best of these publications universally known. As many of the placards which are affixed to the walls, are wantonly, and some, we fear, wickedly, torn down, shopkeepers throughout the kingdom would deserve well of their country, if they would imitate some of their body in devoting a few panes of their windows to the exhibiting of these papers, for the benefit of passengers: travellers may also greatly contribute to fan the fire of patriotism throughout the kingdom, by distributing them wherever they travel.

The pencil has been as active on this occasion as the pen. The windows of the print shops abound with caricatures, some of which are serious, but most of them ludicrous illustrations of the public hopes and fears. Of very few of these can we speak with any com-

mendation: yea most of them tend to generate a wrong spirit, both with regard to ourselves and our adversaries; a spirit of self-confidence and boasting, and a spirit of ill-timed contempt or malignant revenge.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

**THE Duties of loving the Brotherhood, fearing God, and honouring the King, illustrated and enforced in a Sermon preached before two Friendly Societies.** By Francis Skurray, M.A. 1s.

**An Appendix to Seasonable Hints to the younger part of the Clergy of the Church of England, relative to what are misconceived to be religious controversies.** By John Duncan, D.D. 1s.

**A Charge delivered to the Clergy of the Diocese of Lincoln, at the Visitation in May and June, 1803.** By the Bishop of Lincoln. 1s. 6d.

**The Evidence of Relation between our present Existence and future State; with References to Dr. Paley's Natural Theology.** 1s. 8vo.

**Observations upon some Passages in Scripture which the enemies to religion have thought most obnoxious, and attended with difficulties not to be surmounted.** By Jacob Bryant. 4to. 12s. boards.

**Essays and Sermons on Select Subjects.** By John Buddo, A.M. 8vo. 3s. 6d. boards.

**The Illustration of the Hypothesis proposed in the Dissertation on the Origin of our three first Canonical Gospels; with Miscellaneous Matters.** The whole being a Rejoinder to the anonymous author of the Remarks on Michaelis and his Commentator. By Herbert Marsh, B.D. 8vo.

**The Analytical Compendium; or, Outlines of Sermons, extracted from various Authors.** By T. Hannam. Vol. II. and last. 3s. 6d. boards.

**The Reverend Walter Marshall's Gospel Mystery of Sanctification.** 12mo. 3s. boards.

**Reflections on the Works of God.** By Christopher Christian Sturm; a new and liberal Translation; by the author of the Adviser. 3 vols. 12mo. 13s. 6d. boards.

**A Sermon preached at the Visitation of the Clergy of the Archdeaconry of Northumberland, held in May 1803.** By Robert Thorp, D.D. 4to. 1s. 6d.

**The Book of Isaiah in Hebrew and English; the Hebrew Text metrically arranged: the Translation altered from that of Bishop Louth. With Notes critical and explanatory.** By Joseph Stock, D.D. Bishop of Killala. 4to. £1. 1s. boards.

**An Inquiry concerning Anti-Christ; being an Examination of such of the Predictions of Daniel as are acknowledged to relate to that subject, and an attempt to apply them to certain events which have recently occurred.** By

the Rev. Richard Rowley. 2 vols. 8v. 15s. boards.

### MISCELLANIES.

**A Skeleton of the Latin Accidence.** 1s.

**An English Introduction to the Latin Tongue.** By the Rev. T. Prichard.

**The History of Quadrupeds, adapted to the Capacity of Youth.** By Mrs Mary Trimmer, embellished with Engravings, 18mo. 2s. boards.

**The History of the Reign of George III. to the Termination of the late War.** To which is prefixed, a View of the Progressive Improvement of England in Prosperity, to the Accession of his Majesty, 6 vols. 8vo. By Robert Bissett, LL.D. £2 12s. 6d. boards.

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The Speech of the Right Honourable Henry Addington on the Budget, 1803.

## RELIGIOUS INTELLIGENCE.

*Abstract of the Report of the Committee of the Mission Society to Africa and the East, delivered at the Annual Meeting on the 31st May, 1803.*

SUITABLE persons not offering themselves in this country, the committee were induced, about the close of the year 1801, to turn their attention to the obtaining of foreign missionaries; and from Germany two young men, Messrs. Melchior Renner and Peter Hartwig, were obtained, who arrived in England in November, and having been approved by the committee, were appointed catechists under this society. These men it is resolved to place in the Soosoo country, on the windward coast of Africa; a situation which the committee have selected, both on account of its vicinity to the settlement of Sierra Leone, and because the society had already printed several tracts in the Soosoo language. (See Christian Observer, Vol. I. p. 540.) During their stay in England the missionaries have had an opportunity of free intercourse with some youths of the Soosoo nation, who are now educating in this country, and from whom they have obtained some knowledge of the Soosoo language. It is intended that they shall sail with an early conveyance to the place of their destination.

Four more young men, selected by the directors of the Berlin Institution for the education of missionaries, were about to be placed under a course of instruction, suited to the views of this Society, and under its immediate direction.

The report itself conveys no farther intelligence of any importance, but in the appendix are some interesting papers which deserve to be noticed.

Appendix No. I. contains the copy of a letter from a clergyman in Ceylon to a gentle-

man in this country, dated Columbo, Dec. 1801, from which we shall select a few extracts.

"There can scarcely be any doubt that if the exertions which are practicable were made, the whole inhabitants of the British territories here would willingly embrace the glad tidings of salvation."

"From the time that the English took possession of this island, until the arrival of Mr. North, the Christian Schools, and education of the inhabitants were entirely neglected. Many of the Churches had fallen down in ruins, and thousands of those, who once called themselves Christians, had returned to their ancient Paganism and Idolatry. During the Dutch government, no native could be admitted into any office without professing that he was a member of the Reformed Church. There was likewise a prohibition against erecting any new Pagan temples, which falling to the ground on the arrival of the English, the number of these has been doubled. However, the more lenient measures, which government now adopts, promise to improve the knowledge of those who still call themselves disciples of Christ, and may, perhaps, be the means of recovering the lost sheep."

"The British possessions on the island are divided into four districts. These are divided into counties, which are subdivided into parishes. In every parish is established one protestant school, where the youth are instructed in reading and writing their own language, and in the principles of Christianity. The Protestants likewise attend Divine Service there, on Sundays and other holidays. Over every ten schools is appointed one catechist, whose business it is to perform a visitation once a month, to inquire into the conduct of the teachers, to examine the progress made

by the scholars, and to exhort them to industry and diligence.

"In each of the lesser districts is established a native officiating preacher, who has been examined by the present governor and ordinary, and who is instructed to perform Divine Service in one of the churches or schools every Sunday, to administer the sacrament of baptism, and to solemnize marriages; to exhort the sick or dying, and to bury the dead according to the form of the church of England. He is also instructed to visit all the schools within his province, at least three times in the year, during which, he is to endeavour to edify his flock by his conversation and his sermons, to examine particularly the conduct and ability of the catechists and school-masters, and to inform the Principal of the schools minutely of all that occurs.

"In each of the principal districts are one, two, or three clergymen, who have been ordained in Europe, to each of whom is committed a superintending charge of a certain number of the schools, of which he performs a visitation once a year, and administers the holy communion.

"Some of the native preachers and catechists are really men of principles and abilities, and extremely useful.

"By the last general returns in the ecclesiastical department, there was nearly 170 schools, and upwards of 342,000 Protestant Christians. The number of Christians, professing the religion of the church of Rome, is likewise very great. There are about fifteen of these priests on the island, who are indefatigable in their labours, and are daily making proselytes. Religious knowledge is so confined, that the people gladly make use of any prayer, or forms, which are given to them, and have scarcely any books to study, unless the Bible. The doctrines of those who have been educated by the Dutch are purely Calvinistic, and their sermons evangelical.

"The only addition to the present establishment, which appears to be necessary, is a few clergymen of worth from England. There ought to be one, at least, in each of the larger districts, whose business ought to be to visit the native schools, to become particularly acquainted with the preachers, catechists, and schoolmasters, to promote their religious knowledge, and to encourage them in their labours.

"The honourable Frederic North has interested himself deeply in the diffusion of our holy religion, and I hope that the beneficial effects of his care and attention will be long felt by the inhabitants of this island.

"Besides the establishments already mentioned, we have at Columbo a very flourishing academy divided into three schools, Cingalese, Malabar, and European. They are taught English as well as the native languages in the most perfect manner. The Cingalese are sons of the head men, and several of them already converse very well in English, and make tolerable translations. These young men will be well grounded in the principles of

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Christianity, and I have great hopes that, when spread abroad amongst their countrymen, their influence and example will produce the most happy consequences.

"A supply of English Bibles, Prayer Books, and any other useful books, would be of the greatest benefit to us."

Appendix No 2 is taken from the *Christian Observer.* Vol. I. p. 330.

Appendix No. 4. contains thoughts concerning a mission to Astracan, by the Rev Henry Brunton, who, as appears from the next article in the appendix, has, to a considerable degree, succeeded in carrying into execution his own suggestions. The account of his success is contained in a letter from that gentleman, dated Corass, Beshasaw, near Georgieusk, January 27, 1803; an abstract of which may not be unacceptable to our readers.

"I have met with a degree of prosperity in my undertaking that makes me afraid. Providence has enabled me to do more than ever I meditated. We have fixed ourselves in a village which separates the Tartars from the Cabordians, who inhabit a great part of Caucasus. Most of these are Mahometans; but they have been lately converted, and on that account are considered to be less tenacious of their religion than the Tartars.

"The place in which we have settled, is on the frontier of the Russian Empire; but properly in the Circassian country.

"We do not conceive that we are in much danger, as the people behave to us in a friendly way. The place is healthy. I never had better health any where.

"My plan for attempting the conversion of the Tartars and other nations, situated between Europe and India, has always been to form an academy for educating youths, in some central situation, where protection might be found; that those of them who should appear most pious, sensible, and zealous, might go into their native countries, and preach the Gospel. I proposed to ransom them for this purpose, as I dreaded lest those who are free could not be procured.

"I have already informed you of my being introduced to a nobleman, to whom I owe much, who is one of the Emperor's principal ministers. To him I endeavoured to explain the plan that I had meditated, and to show him, that the conversion of the Tartars to Christianity, would be highly favourable to their condition; as it would lead them to cultivate the soil, and form among themselves such relations and institutions as bind civilized society; for, in my opinion, their wandering life and Christianity are totally inconsistent with each other. I never heard of a wandering Christian nation.

"This benevolent and obliging nobleman was too sagacious not to discern this. He explained our object to the emperor, who allowed him to give us an open letter to governors, &c. &c. &c. requiring them to afford us protection and assistance, and promised to further any plan for promoting our object.

"We accordingly travelled by the way of Moscow, Sarepta, Astracan, &c. &c. above 3000 versts; and at last fixed on the place where we now are. It is within a few days journey of Persia and Bokkaria, and within 50 miles of Turkey.

"After proceeding thus far, I thought it advisable to write to the nobleman who had been so obliging, to see whether it might be possible for us to obtain the privileges that we conceived to be necessary for the execution of our plan. Without liberty to ransom the slaves of the people around us (particularly those of them who might become Christians) and land for those to settle on who might embrace our opinions, and security for them against the outrages of their bigotted countrymen, I saw no way in which we could hope for success.

"I ventured therefore to propose the following articles, to which I wished to procure the sanction of the emperor, and which I conceived to be sufficient to lay a foundation for the liberty and safety of all who might embrace the Gospel within 500 versts of us

"1. We shall have liberty to buy the slaves of the Circassians and Cubane Tartars.

"2. If those whom we buy be 16 years of age, we shall have no claim to them longer than 7 years.

"3. If they be under 16 years of age when we buy them, they shall serve us till they are 23 years of age.

"4. All children born in our settlement shall be free.

"5. Any person whom we have bought, if he be above 21 years of age, shall have it in his power to purchase his freedom with 200 roubles.

"6. We shall not be allowed to sell any of the people whom we have bought.

"7. Should any of the settlers transgress, he shall be tried by the Russian laws.

"8. All who settle with us, shall have the same privileges with foreign colonists.

"9. So long as we have a right to the people whom we have bought, we shall have a right to manage the land allotted for them by the emperor; and when they are free, they shall have it solely under their own management.

"10. The settlement shall support all the poor whom it has received as settlers.

"The emperor has agreed to all these things, and he has ordered land to be given us when we may want it.

"It is impossible to express how much we are obliged to the Russians.

"Although I doubt not the society for missions to Africa and the East have already sufficient engagements, yet may I not venture to ask whether they might not ransom a few Tartar youths? Should any of them prove pious, they might afterwards do much in propagating the gospel. I humbly conceive that I could teach them any language that you would wish them to be taught. I should take

care especially to teach them the Persian language. You cannot conceive the respect and attention that a Tartar or Circassian would meet with, who understood the Arabic, Turkish, Persian, and Tartar languages well. Should I die, there would be others of my associates to take care of them."

#### EAST INDIES.

The following account of the rapid extension of Christianity in the countries near to Cape Comerin, is taken from a letter of Mr. Gericke, the principal missionary, in the East Indies, of *The Society for promoting Christian Knowledge*, dated at Vepery, near Madras, January 18, 1803.

"When, in my journey, I came near to the extremity of the peninsula, I found whole villages waiting anxiously for my coming, to be further instructed and baptized. They had got acquainted with our native priest in that country, and the Catechists and Christians; and had learned from them the catechism; which those who could write copied, to learn it themselves at their leisure. When they heard of my coming, they broke their idols to pieces, and converted their temples into Christian churches; in which I instructed and baptized them (in some about 200, in others about 300); formed them into Christian congregations; procured for them catechists and schoolmasters; and made them choose, in each place, four elders. These examples awakened the whole country; and when I was about to leave it, the inhabitants of many more villages sent messages to me, begging of me to remain a couple of months longer in the country; and to do in their villages the good work I had done in those of their neighbours. My situation not allowing this, I recommended them to the native priests and catechists that are there; and since that, there have been instructed and baptized 2700 people more, and eighteen more congregations have been formed. Among these new converts are several chiefs, all very zealous; and one of them travels about, preaching the gospel: but since my return, some of the Heathens of that country, old enemies, have stirred up a persecution against them, and they have written to me to return, as soon as possible; for while I was among them, all went on very smoothly; and the heathens themselves seemed to feel a pleasure in what was going on. But it pleased God to afflict me with a fever. When I began to recover, I found a letter from that country, which contained the good news, that the persecution had abated in several places; and that the Christians, who had been confined, had been honourably acquitted. The constancy of these people, under their sufferings, may overcome their enemies, and contribute greatly to the spread of the gospel in those parts."

#### MISSION OF THE UNITED BRETHREN.

In the last account of these missions which

have been published, it appears that at HOOP on the river CORENTYN, in SURINAM, the congregation consisted at the close of the year 1800 of 169 baptized Indians, of whom 84 were communicants, and 39 persons not yet baptized, in all 208. Their number had been diminished during the year, in consequence of the prevalence of the small-pox, which had proved fatal to 18 baptized persons, and had induced about 50 others to quit the settlement. At the same time, the congregation of *free negroes* at NEW BAMBRY, in SURINAM, consisted of 49 persons, 17 of whom were communicants.\*

\* By the diary of the missionaries, it appears, that since the government at Paramaribo had, six years ago, appointed them to transact the usual business between the free negroes (who are described as a cruel and savage race) and the government, harmony and confidence had subsisted, between them ; the negroes being convinced that they have to do with honest men, who do not wish to hurt

The number of missionaries employed in the missions of the brethren in various parts of the world, towards the close of the year 1802, is as follows : Danish West India Island, in six settlements, 32; Greenland, in three settlements, 16; Antigua, in three settlements, 17; St Kitt's, 4; Jamaica, in three settlements, 8; Barbadoes, 2; Tobago, 2; South America, in four settlements, 24; Labrador, three settlements, 25; Indians, in North America, three settlements, 19; Hottentots, at the Cape of Good Hope, 10; near Tranquebar, 2; in all, 161

them in any way : a fresh proof of *the importance of character in a missionary*. It also comes out incidentally, that "if a free negro shoots a runaway slave, and can bring sufficient proof of the fact, he receives from the governor at Paramaribo 25 florins, but if he delivers him up alive *fifty*." Let the friends of the West Indian system palliate, if they can, this fact.

## VIEW OF PUBLIC AFFAIRS.

### ON THE DUTIES OF THE PRESENT CRISIS.

THE present situation of Great Britain and France is such as must powerfully call forth the emotions of every considerate mind and every feeling heart. We behold two great nations, the first in the world, in point of natural and acquired advantages—foremost in wealth, in power, in genius, in knowledge, in literature, in arts—each of them blessed by heaven, with more abundant means of enjoying and dispensing happiness than were ever before vouchsafed to any country ; planning and fabricating the most effectual means of achieving each other's misery and ruin. While the instruments of destruction are mutually preparing, a sort of solemn pause takes place, which, like the calm that precedes the hurricane, fills the mind of every observer with awe, and with a fearful foreboding of that war of elements which is at hand.

In such a moment as this, the *Christian Observer*, without forgetting the claims (claims founded on the right of self defence given to us by our Almighty Governor) which his country has on him for his best and utmost services, will yet entertain sentiments and feelings peculiar to himself, and will also, with humble prayer for the

divine direction, carefully examine the scene before him, in order to discover the duties which he is called to perform, and how he may best glorify God and adorn his Christian profession. He sees the arm of God uplifted, and his scourge shaken over a guilty land. Whatever may have been the wisdom or folly, the merits or demerits of ministers, he is sure, because the word of God has declared it, that war is the instrument of divine vengeance, and that whenever it takes place, he is specially called on to humble himself under the mighty hand of God, to examine his ways, to see to it that the national account is not swelled by his particular transgressions, and to endeavour, by earnest prayer, to deprecate the wrath or conciliate the favour of heaven. His heart also, which has been taught by his divine master to weep with them that weep, anticipates the approaching scenes of wretchedness and destruction ; and he beholds the gathering cloud with the greater awe, because it is big with the wrath of offended heaven. But still he remembers who it is that rides in the whirlwind and directs the storm. He is sure that the wrath of man will be finally overruled, so as to magnify the glory, and accomplish the designs of

the Almighty. He bows to the dispensations of the supreme disposer of all things, and assured, that not the meanest Christian will be forgotten or neglected in the adjustment of the fates of nations, he commits his way unto the Lord, and prepares for the discharge of his proper duties. In the morning he goes cheerfully to his appointed task; in the evening he lies down in peace and takes his rest, knowing that his Heavenly Father neither slumbereth nor sleepeth, and that, amidst the tumult and uncertainties of all human things, his Almighty Guardian will direct his paths to a world of everlasting peace and love.

But while he carries about with him this consideration, and often recurs to it as his appointed cordial to refresh his fainting spirits, and calm any rising anxieties; he yet remembers, that the present should be a season of action, and that he ought now to endeavour to exhibit a proof of the practical excellency of his peculiar principles. He will consider what are the faults which are apt chiefly to prevail, when a nation is in a situation similar to ours; and will try to discourage them in others, and still more studiously to correct any tendency to them in himself. Among them, the foremost is a disposition to murmur at the burdens, which a state of war necessarily occasions, and to try to shift them from ourselves on others. A Christian will be conscious, that this disposition is but a branch of that root of selfishness which springs up but too naturally in the human heart, and of which it is his daily business to extirpate every remaining fibre, that true Christian philanthropy, "that plant of celestial growth," may flourish in its place. Not that he will forget that an Englishman is a member of a free community; that as such, he is not only at liberty, but, according to his rank and station, he is bound, to canvass, with candour and moderation, the measures of government, that he may with fidelity discharge the functions of his proper office, be he a legislator or a freeholder, be his sphere of influence larger or more confined. But he re-

members that it should be his prime care, not so much to scrutinize the conduct of others, as to look to his own. That whether the public measures have or have not been planned with the utmost wisdom, and guided by the most consummate prudence, yet his country's call is equally clear and loud and urgent. She calls on him to exert in her cause, all his energies of body and mind, all his means of action or of influence. He will not very nicely examine, whether particular taxes or particular regulations may not press on persons in his circumstances with more than equal weight; if he sees reason to believe, that there is a disposition in the legislature to impose them with tolerably general equality, he will be satisfied, and will not only abstain from repining and murmuring himself, but will try to soften the irritation and appease the discontent of others. So far as he is able, he will stand forward to defend his country by his personal efforts, and if a weakly body prevents his engaging in this line of service, on that very account he will look out for other modes of service with the greater earnestness and solicitude. He will try to enlighten and animate, to warm and to sustain. He will try to possess the minds of his countrymen with a just sense of the signal blessings which they enjoy as members of this highly favoured empire, and with an adequate impression of the multiplied evils and sufferings which would infallibly befall the whole community, if our country were to be overcome by our haughty and ambitious enemy. If there is any public grievance from which he, with others, may have conscientiously been endeavouring to relieve himself, he will be disposed for the time to remit his efforts, instead of striving to avail himself of this season as of a favourable opportunity for urging his claims, lest he should draw off that attention of government which ought to be allotted undivided and entire to the means of providing for the public safety, or lest he should weaken the efforts by damping the affections of others similarly circumstanced with himself. He will

also carefully abstain from that proud and boastful spirit which so little befits a Christian, and boldly avow, that he looks for victory to the blessing of heaven on the justice of our cause.\*

But a Christian Observer will still remember, that he may serve his country in the closet more effectually than even in the cabinet or the field. He will pour forth his fervent prayers —for those, whoever they may be, who, at such a crisis, are entrusted with the management of public affairs; that the Supreme Disposer of all things may give wisdom to their counsels and success to their measures:—for his country, that the divine chastisement may work its due effect, and produce a prevalent temper of serious recollection and humility, in the place of that pride of heart and dissolute spirit of thoughtless dissipation, which have overspread our higher orders especially, with such an extensive predominance:—even for his enemies; he will pray for their sakes as well as his own, that they may also be favoured with a less ambitious and more equitable government; that blessed with the light of true religion, they may dwell in the secure enjoyment of their eminent natural advantages, and may taste the sweets of rational liberty and of social comfort. And amidst his other supplications, surely he may be allowed to supplicate for peace; surely he may sigh over the miseries of war, however necessary; and long for that happy day when the sword shall be returned to its scabbard.

To a real Christian, however, all the vicissitudes and evils of this life are of eminent utility. The medicine, however nauseous, he knows to be salutary. His heart is daily more weaned from this world; and he springs

forward with greater alacrity in his expectations and wishes towards that heavenly state, which he has been accustomed to regard as the termination of his pains and cares, and the consummation of his happiness.

The following prayer we insert as a proper supplement to the foregoing reflections on the duties required of Christians at the present awful crisis. It is chiefly compiled from the works of the pious Bishop Taylor, and we hope will prove an acceptable form of prayer for families.

#### PRAYER.

O eternal God! who rulest in the armies of heaven, and amongst the inhabitants of the earth; thou art the great God of Battles; and by thy wisdom, power, and providence, thou determinest the events of war, and the issues of human councils. Be pleased to cause the light of thy countenance to shine upon this land, and save it from the evils which flow from the power and tyranny of war. Provide us, O Lord, a remedy against the calamities which we fear; and which we, who have so often provoked thee to wrath and jealousy, most justly deserve. But if a cloud of adversity should be allowed to pass over us, with an eye of faith and hope, may we look beyond it to those merciful issues which, in thy secret providence and admirable wisdom, are intended to flow to thy true and faithful servants from the most calamitous events: may we submit to thy righteous decree, and adore thy justice in our sharpest sufferings. Enable us, amid the changes of private life, or the vicissitudes of public affairs, to make it our great concern to please thee: may we diligently do all our duty; cheerfully submit to all thy will; call upon thee at all times; place all our trust in thy mercy; and lay up all our hopes in the bosom of God.

Thou, O Lord, has constituted all things in a wonderful order, making the inferior creatures subject to man, one man to another, and all to thee. Teach us, and all the people of this

\* This is a sentiment which will scarcely be thought unworthy of the character of a British subject, when it is remembered, that it is the very language of no less a man than the Duke of Marlborough used in a letter to the minister of the day, when he was flushed with victory, and at the head of that gallant army with which he broke the power of France, and attained to a height of military glory, unequalled in the annals of Great Britain.

land, to honour those whom thou hast set over us. May we reverence their persons; obey all their lawful commands; and cheerfully bear those burdens which the public wisdom and necessity shall impose upon us.

In mercy remember our sovereign. Place a guard of angels about his person, and immure him with the defence of thy right hand, that no unhallowed arm may do him violence. Support him with aids from heaven in all his trials, and give unto him the hearts of all his people. Bless his family and all his counsellors, direct their councils, unite their hearts, strengthen their hands, bless their actions; give unto them holiness of intention, that they may pursue the cause of God and of the king; and do thou crown all their endeavours with a prosperous event, that they may produce honour and safety to our sovereign, defence of his just rights, peace to his people, the establishment and promotion of religion, advantages and encouragement to holy living, deliverance to all the oppressed, comfort to all thy faithful people, and glory to thy holy name.

And now, O Lord, do thou guide us who are here present, that amidst all the changes of this world, we may enjoy evenness and tranquillity of spirit, and that our souls may be wholly resigned to thy divine will. Fix our thoughts, our hopes, and desires upon heaven and heavenly things. Inspire us with a holy indifference and superiority to the world. Teach us to repent deeply of our sins, and to flee to Jesus Christ for refuge from the wrath to come. Give us holy purposes of amendment, and spiritual strength to perform them. Enrich our understandings with divine truths, that we may know thy will; and do thou, who workest in us to will and to do of thy good pleasure, influence us to obey all thy commandments, and to believe all thy revelations; and make us partakers of all thy promises. Teach us to watch over all our ways, that we may intend nothing but what is in order to thy glory and service, and that we may do

nothing but what becomes thy servants whom thou hast redeemed by thy grace, and sanctified by thy spirit. Let all our passions and affections be so mortified, and brought under the dominion of grace, that we may never either deliberately or inconsiderately offend thee. Make us such as thou wouldest have us to be. Strengthen our faith; confirm our hope; and give us a daily increase of love, that we may ever serve thee according to our opportunities and capacities, growing from grace to grace, till, at length, by thy mercy we attain to the glories of thy heavenly kingdom, through Jesus Christ our Lord, to whom with thee and the Holy Spirit, be all honour and glory now, henceforth, and for evermore.—Amen.

#### FRANCE.

The Chief Consul returned to Paris on the 11th instant. Addresses were presented to him by the constituted authorities, conceived in the usual style of fulsome adulation. It is said, that he intends shortly to visit Brest and the sea-port towns on the coast of Brittany.

The blockade of the French ports is at present very strictly maintained, and our cruisers brave the enemy in their own harbours. Seven gun-boats, which ventured out of Boulogne to attack an English gun-brig and cutter becalmed off that harbour, were driven back by them into the pier. About a week after, the *Immortalité* frigate and *Terror* bomb made an attack on that place, by which it is said a part of the lower town was injured. A detachment of seamen and marines is stated to have landed at the same time, and destroyed some works in the harbour.

Four French ships of the line from St. Domingo have had the good fortune to escape into Ferrol. The *Moniteur* contains a list of twenty-four vessels captured since the commencement of hostilities by French cruisers, and carried into port. Two of these are Indiamen, the others are of small consequence.

Nothing very certain has transpired with respect to the actual state of the enemy's preparations for invading England. There are, however, strong reasons for supposing them to be in great forwardness.

#### PORTUGAL.

The Prince Regent has issued a decree, declaring that no privateer of any belligerent power, nor any prize taken by them or by vessels of war, shall be admitted into any Portuguese harbours, except when the laws of hospitality render it necessary; but in such case they shall not be permitted to sell their prizes, nor to remain longer than is unavoidable.

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## SPAIN.

It is still uncertain what part Spain means to take in the contest between Great Britain and France. A levy of troops is said to have been ordered in that kingdom, and a squadron of ships of war is preparing for sea. The general opinion seems to be, that we shall soon be involved in hostilities with that power.

## ITALY.

Letters of marque and reprisals have been issued by the British government against the Ligurian and Italian Republics, and some of the ports in that quarter are declared to be in a state of blockade. It is said that the French have shewn an intention of occupying the Neapolitan territory; but that Lord Nelson, who commands in the Mediterranean, gave notice that he should bombard Naples, if the French were permitted to advance towards it.

## SWITZERLAND.

The Landammann has ordered the different cantonal governments to watch strictly over the press, and to prevent any publication, printed in Switzerland, being made the vehicle of either approbation or censure, with respect to the political disputes of foreign powers. It cannot be doubted, that this restraint emanates from the will of the Chief Consul.

## AUSTRIA.

This power is said to be silently recruiting her armies. It is impossible she can view with indifference the progress of the French arms, or that she should not feel a wish to seize the first favourable opportunity of abridging the power of so formidable a neighbour. Still smarting, however, from recent disasters, it is hardly to be expected that she should speedily assume a very warlike posture, in order to repress the encroachments of France.

## PRUSSIA.

Considerable uneasiness, it is asserted, has been indicated by the Prussian court on account of the measures which Bonaparte is now pursuing in Hanover: the blockade of the Elbe and the Weser must likewise have produced material inconvenience to his subjects. The interchange of couriers between Berlin and Paris has been very frequent of late, but nothing has transpired as to the points which may be in discussion.

## DENMARK.

This power is reported to be also justly alarmed by the vicinity of so large a body of French troops, and to have greatly reinforced, in consequence, its army in Holstein. The Chief Consul, in addition to his other acts of aggression, has demanded the toll duty near Stade of all the Danish vessels going up the Elbe. The Danes are said to have protested against this exaction, and to be determined to

resist it. We trust that not only Denmark, but all the other northern powers will, at length, be roused to a sense of the dangers with which they are menaced by the unprincipled ambition of Bonaparte.

## SWEDEN.

This court has openly authorized the arrival of our mails at Gottenburgh. Denmark had merely tolerated their landing at Tonnin-gen, but it is to be hoped she will soon follow the more manly conduct of Sweden.

## RUSSIA.

The politics of Russia are still involved in uncertainty. Some recent circumstances have tended to encourage a hope, that sensible of his true interest, the Emperor will make common cause with Great Britain in opposing the pernicious principles, and curbing the overgrown power of France. There seems to be no doubt that a considerable armament is preparing in the Russian ports, but whether it is destined to co-operate with Great Britain, or to effect the renewal of a kind of armed neutrality, we are still at liberty to conjecture. It has been reported, that several Frenchmen had been taken into custody at Petersburgh, as spies, and immediately sent to Siberia. It is also said, that Russia had offered to mediate between Great Britain and France, but that the basis on which she proposed to mediate had proved acceptable to neither party.

Little dependance can be placed on the various reports in circulation, respecting the conduct and intentions of the powers of Germany and the north. It cannot be doubted, that the vigorous measures adopted, by our government, with regard to the blockade of the neutral ports which have been shut against us by the French, will, in no Jong time, lead to some important interference on the part of those powers. The additions which they are making to their fleets and armies, cannot be regarded as very compatible with a permanent neutrality.

## TURKEY.

In our number for May we mentioned that an insurrection had broken out in Arabia, under *Abdul Wehab*. He succeeded in getting possession of Mecca and Medina, but was soon after defeated and driven from the former city by the Pacha of Damascus. Having collected large reinforcements he again attacked Mecca and took it. The Porte is now occupied in raising a powerful army to march against the insurgents.

There has also been a very serious disturbance in Egypt. A number of Albanois troops, who had been disbanded, having been refused the pay which was due to them, attacked the palace of the Pacha of Cairo, which they burned to the ground. The Pacha himself effected his escape. Cairo has since been tranquil, and Taher Pacha, the leader of the insurgents, is at the head of the government.

## EAST INDIES.

In consequence of the disputes in the Mahratta country, between the Peishwa and Holkar, and which have already led to several severe conflicts; it has been thought necessary by our governmen to order almost the whole of our army to be prepared for field service. Depots of military stores and provisions were forming in all the frontier posts, and the commander in chief was expected to take the field in person. The army in the Mysore commenced its march towards the Mahratta country about the end of January, and the troops in the Carnatic were likewise in motion. Should hostilities commence on our part, it is supposed that they will be directed against Holkar.

## WEST INDIES.

On the 22d of June, the island of St. Lucia surrendered to his Majesty's arms. The fortress of Morne Fortunée having been carried by assault, the island is restored to the British government without any conditions. In the assault, which was conducted with great gallantry, we had twenty-eight men killed or missing, and four field officers, two captains, three subalterns, and one hundred and one

men wounded.\* The expedition was commanded by Lieutenant-general Grinfield. It is with great pleasure that we extract the following passage from his public despatch.

"I cannot omit a circumstance which reflects so much credit, as well on the British nation, as on the conduct of the soldiers actually employed; that, notwithstanding the severe and spirited resistance of the French troops, yet, no sooner were the works carried by assault, and the opposition no longer existed, than every idea of animosity appeared to cease, and not a French soldier was either killed or wounded."

On the 1st of July, the Island of Tobago surrendered by capitulation, and without bloodshed, to the same forces which had effected the conquest of St. Lucia; an event which seemed to be received by the colony, the inhabitants of which are almost entirely British, with great satisfaction.

\* Lieutenant-colonels Macdonald, Pakenham, and Morden, severely; and Major Sir George Richardson, slightly; Captain Chaloner, severely; and Captain Galway, Lieutenants Rowan and Moultier, and Ensign Fagan, slightly.

## GREAT BRITAIN.

In a preceding page, we have laid before our readers a view of the duties which we conceive to be required of them as Christians at this awful crisis. The subject is so very important, that we trust no apology will be necessary for again recurring to it. It is with the utmost satisfaction, that we have perceived the vigorous efforts to repel the threatened invasion, which are making by individuals, of all ranks and degrees, with a spirit which animates even those who, from sex or age, are precluded from active exertion. At such a moment, it cannot be unseasonable to press again and again upon the feelings and recollection of our countrymen, that it is the Almighty alone who gives victory and success; and that to justify a confidence in his protection, we must seriously endeavour to obtain his favour.

The history of the Jews affords many instances of the afflicting judgments of the Almighty, upon that perverse and rebellious nation. "Because they rebelled against the words of the Lord, and contemned the counsels of the most high, therefore he brought down their heart with labour, they fell

down, and there was none to help." It holds forth, at the same time, the strongest encouragement to a people when they return to the path of duty. "Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." Let these examples prove a salutary warning to us; and under a deep sense and sincere acknowledgment of our sins, let us implore the pardoning mercy of Almighty God through Jesus Christ, and his blessing upon our arms, our counsels, and efforts. If the Lord be on our side, we need not fear the fury of the oppressor.

We wish also to direct the attention of our readers to the peculiar grounds which exist at the present moment, for thankfulness to the great Lord of all things. We particularly allude to that spirit of unanimity which seems so happily to pervade the nation, and which should especially excite our gratitude to God who has inspired it. Animated with this spirit, and trusting in the Almighty, the people of this land can have nothing to fear from the armies of France: but confidence and piety,

exertion and dependance must form an indissoluble union, and whilst our hands are armed in our defence, our hearts must be lifted up to the God of battles.

But we are called upon to discharge the duty of thanksgiving for another blessing of providence, that of an abundant harvest. Never was there a season more favourable for gathering in the fruits of the earth, or in which they were produced in greater abundance. In the enjoyment of these blessings, let us not forget the donor, "who hath given us rain from heaven and fruitful seasons, filling our hearts with food and gladness" If we wish duly to estimate their value, let us look back to the distress which prevailed throughout the country, three years ago; let us reflect also upon the mercy of God in holding back the foe, whilst the harvest was yet unreaped; and upon what the state of the country would have been, if the miseries of famine had been superadded to the dangers and difficulties of war. Impressed with a deep sense of the greatness of the blessing which in this respect has been conferred upon us, we shall be better prepared to offer up the tribute of praise and thanksgiving, which we owe to the giver of all good: May it be sincerely, ardently, and joyfully rendered by all who have shared his bounty!

#### PARLIAMENTARY PROCEEDINGS.

On the third reading of the bill for the *Levy Massé*, a long discussion took place on the subject of the national defence. It seems unnecessary to give in detail the reasoning employed on this occasion. We cannot however deny our readers the gratification of inserting the concluding part of a speech made by *Mr. Pitt* in the course of the debate.

"Englishmen must look to this as a species of contest from which, by the extraordinary favour of Divine Providence, we have been for a long series of years exempted. If we are now at length called upon to take our share in it, we must meet it with just gratitude for the exemptions we have hitherto enjoyed, and with a firm determination to support it with courage and resolution; we must shew ourselves worthy, by our conduct on this occasion, of the happiness which we have hitherto enjoyed, and which, by the blessing of God, I hope we shall continue to enjoy. We ought to have a due sense of the magnitude of the danger with which we are threat-

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ened, we ought to meet it in that temper of mind which produces just confidence, which neither despises nor dreads the enemy; and while on the one hand we accurately estimate the danger with which we are threatened at this awful crisis, we must recollect on the other hand what it is we have at stake, what it is we have to contend for. It is for our property, it is for our liberty, it is for our independence, nay, for our existence as a nation; it is for our character, it is for our very name as Englishmen, it is for every thing dear and valuable to man on this side of the grave. Parliament has now provided ample means for our defence; it remains for the executive government to employ them to the best advantage. The regular army must be augmented to that point to which the means are now given to raise it; the militia must be kept high in numbers, and unbroken in spirit; the auxiliary force must be as promptly raised and disciplined as the nature of things will admit; nothing must be omitted that military skill can suggest to render the contest certain as to its success, and short in its duration. If government shew the same determination to apply all those means that parliament has shewn in providing them; if the people follow up the example which the legislature has set them; we are safe. Then I may say, without being too sanguine, that the result of this great contest will ensure the permanent security, the eternal glory of this country; that it will terminate in the confusion, the dismay, and the shame, of our vaunting enemy; that it will afford the means of animating the spirits, of rousing the courage, of breaking the lethargy, of the surrounding nations of Europe; and I trust, that if a fugitive French army should reach its own shores after being driven from our coasts, that it will find the people of Europe reviving in spirits, and anxious to retaliate upon France all the wrongs, all the oppressions, they have suffered from her; and that we shall at length see that wicked fabric destroyed which was raised upon the prostitution of liberty, and which has caused more miseries, more horrors to France and to the surrounding nations, than are to be paralleled in any part of the annals of mankind."

On the motion of *Lord Hawkesbury*, a sum of £60,000. and an annuity of £16,000 a year, were voted to the house of Orange, for its attachment and eminent services to this country.

In the committee of supply, £8000 was granted for the purpose of affording compensation to curates who may be displaced by the clergy residence bill; the same to be appropriated by the commissioners of Queen Anne's bounty.

On the 28th of July, a message from his Majesty communicated to both Houses of Parliament the intelligence, that a treasonable and rebellious spirit had broken out in Ireland, and recommended the adoption of such measures as should be best calculated to protect

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the loyal in that country, and to restore tranquillity. The particulars of the insurrection here alluded to, will be found in a succeeding page. Two bills were immediately brought in, one for trying rebels by martial law, and another for suspending the *Habeas Corpus* act in Ireland, which went through all their stages on the same day, and on the following received his Majesty's assent.

His Majesty has been empowered to suspend the compulsory execution of the *Levy en Masse* bill whenever he may think proper to do so. In the discussion to which this measure on being proposed gave birth, it appeared that government did not mean to extend the number of volunteers beyond six times the old militia, or about 280,000 men.

The stipendiary curates bill was lost in the House of Lords.

On the 10th instant, *Mr. Sheridan* moved a vote of thanks to the Volunteers and Yeomanry who had come forward at the present moment in its defence, which was agreed to *nem. con.* It was ordered at the same time, "that a return be made out of the numbers and names of all the Volunteer Corps who should enter, and be approved of by his Majesty, between this and the next session of parliament, to be inscribed on the journals, and transmitted as a patriotic example to posterity."

On the 12th instant, his Majesty closed the sessions with a speech from the throne, thanking parliament for their conduct, and requesting that all the members in their respective counties would give the most beneficial direction to that ardour and enthusiasm, in the cause of their country, which animate all classes of people.

"Justly sensible of the state of pre-eminence in which it has pleased the Almighty to support us for so many ages, amongst the nations of Europe, I rely with confidence that, under the continuance of his divine protection, the exertions of my brave and loyal subjects will prove to the enemy and to the world, that an attempt to subvert the independence, or impair the power of this United Kingdom, will terminate in the disgrace and ruin of those by whom it may be made; and that my people will find an ample reward for all their sacrifices, in an undisturbed enjoyment of that freedom and security, which, by their patriotism and valour, they will have preserved and ensured to themselves and their posterity."

The act passed in parliament for the *Levy en Masse* produced a very considerable effect in rousing the exertions of the country. An activity exceeding all previous expectation was almost instantaneously given to the formation of Volunteer Associations in all parts of the kingdom, a measure in every point of view to be preferred to the execution of the compulsory clauses of the act. This spirit however has, within these few days, been greatly damped by a letter of Lord Hobart to the different

Lord Lieutenants, requiring them, in their several counties, not to receive offers of voluntary service exceeding the number of six times the old militia. In whatever cause this injunction may have originated, its consequence in relaxing exertion are too obvious to be denied. It has relieved the minds of many from that sense of immediate danger which was the great, and indeed the only effectual stimulus to exertion. Such an effect could not possibly have been in the contemplation of his Majesty's ministers, in issuing the circular letter alluded to; and we trust, that as soon as they are apprized of it, they will take measures to counteract its influence. We are deeply persuaded, that at the present moment, nothing could operate so fatally for the interests of this country, as the prevalence of an idea of our security from invasion. We have already marked with the greatest concern, although the letter in question has only been published a few days, its effect in diminishing the numbers who attend drill, and in producing a general lukewarmness with respect to military engagements. It is very natural, that if only a small proportion of the community is wanted for service, each individual should see in a strong light the importance of his own private business, and feel an unwillingness to make that sacrifice of his time which is requisite, in order to become a soldier; although while the arming is general, as it was supposed a few days since that it would be, he will cheerfully incur the same sacrifice, from an impression of its necessity. Some dissatisfaction has also been caused by Lord Hobart's letter, on other grounds; but we shall not enter into them at present.

We understand that considerable progress is making in fortifying the vulnerable points of our coasts, and that large additions have been made to that invaluable body of men, our sea fencibles. A great many ships have also been taken up to act as gun boats and as armed vessels in the defence of the coast, and government has recommended it to the owners of all coasting vessels to prepare them for receiving guns on board, in case their services should be wanted. Lines of defence are also forming between London and the sea coast.

Under the head of France and the West Indies, we have already alluded to some of our naval and military proceedings. A good many captures continue to be made from the enemy. In the West Indies, a 48 gun frigate and two corvettes have fallen into our hands, and several national vessels also have been captured in the channel.

Very large fleets have arrived in our ports, both from the Baltic and Jamaica during the month, by which the mercantile world has been relieved from much anxiety and apprehension.

The last month has furnished a multiplicity of fresh proofs of the spirit of genuine

patriotism and loyalty which pervades the nation. It would be endless to recount the variety of offers of voluntary assistance which have been made to government, both by public bodies and by individuals. Horses and waggons have been volunteered in great numbers. The East India Company have taken up a quantity of shipping to be fitted for national defence. And noblemen and gentlemen of property and influence have vied with each other in their unwearyed exertions and liberal sacrifices for the public service. The circumstance however, which most unequivocally evinces the spirit of the nation, is the large extent of local subscriptions, for the purpose of clothing and training Volunteer Corps. We earnestly hope that government will endeavour to prevent the revulse which is to be apprehended from the letter of Lord Hobart, to which we have already adverted.

A letter from Lord Hobart to the different Lords Lieutenant, has also been published, entitling Volunteers to one shilling a day for twenty days drill, provided they have been drilled on the Sunday preceding the days for which they claim pay. After what we have already said on the subject of Sunday drills, it is unnecessary to comment on this measure, the object of which is to hold out a strong temptation to exercising on Sundays. *We are happy however to be able to state from authority, that corps drilling on two days in the week, but claiming pay only for one, will be exempted from the obligation of drilling on Sundays.*

The patriotic subscription at Lloyd's, of which we gave an account in our last number, has increased to about £160,000. A female subscription has also been begun at Lloyd's.

Mr. Yorke has succeeded Lord Pelham as Secretary of State for the Home Department, and his office of Secretary at War is filled by Mr. Bragge.

#### IRELAND.

In our last we mentioned the insurrection which had unhappily and unexpectedly broken out in Dublin, on the 23d ult. and the atrocious murder committed by the insurgents on Lord Kilwarden, chief justice of the King's Bench. Little was then known in this country of the real complexion of the tumult which had taken place. Its nature and object have been since more distinctly developed. An extract from a proclamation issued on the night of the insurrection by the (soi disant) *provisional government of Ireland*, will serve fairly to exhibit them.

"You are now," say they to the people of Ireland, "called on to shew to the world that you are competent to take your place among nations, that you have a right to claim their recognition of you, as an independent country, by the only satisfactory proof you can furnish of your capability of maintaining your independence, your wresting it from England with your own hands.

"In the development of this system, which has been organized within the last eight

months, at the close of internal defeat, and without the hope of foreign assistance; which has been conducted with a tranquillity, mistaken for obedience; which neither the failure of a similar attempt in England has retarded, nor the renewal of hostilities has accelerated; in the development of this system you will shew to the people of England, that there is a spirit of perseverance in this country beyond their power to calculate or to repress; you will shew to them, that as long as they think to hold unjust dominion over Ireland, under no change of circumstances can they count on its obedience; under no aspect of affairs can they judge of its intentions: you will shew to them, that the question which it now behoves them to take into serious and instant consideration, is not whether they will resist a separation, which it is our fixed determination to effect, but whether or not they will drive us beyond separation; whether they will by a sanguinary resistance create a deadly national antipathy between the two countries, or whether they will take the only means still left of driving such a sentiment from our minds, a prompt, manly, and sagacious acquiescence in our just and unalterable determination.

"If the secrecy with which the present effort has been conducted, shall have led our enemies to suppose that its extent must have been partial, a few days will undeceive them. That confidence which was once lost, by trusting to external support, and suffering our own means to be gradually undermined, has been again restored. We have been mutually pledged to each other to look only to our own strength, and that the first introduction of a system of terror, the first attempt to execute an individual in one county, should be the signal of insurrection in all. We have now, without the loss of a man, with our means of communication untouched, brought our plans to the moment when they are ripe for execution, and in the promptitude with which nineteen counties will come forward at once to execute them, it will be found that neither confidence nor communication are wanting to the people of Ireland.

"In calling on our countrymen to come forward, we feel ourselves bound, at the same time, to justify our claim to their confidence by a precise declaration of our own views. We therefore solemnly declare, that our object is to establish a free and independent Republic in Ireland: that the pursuit of this object we will relinquish only with our lives; that we will never, unless at the express call of our country, abandon our post, until the acknowledgment of its independence is obtained from England; and that we will enter into no negotiation (but for exchange of prisoners) with the government of that country while a British army remains in Ireland. Such is the declaration which we call on the people of Ireland to support."

The proclamation contains a long list of decrees of the provisional government, and it concludes with calling on every Irishman to

repress, prevent, and discourage excesses, pillage, and intoxication; "let each man do his duty, and remember, that during public agitation, inaction becomes a crime; be no other competition known than that of doing good; remember against whom you fight, your oppressors for 600 years; remember their massacres, their tortures, remember your murdered friends, your burned houses, your violated females; keep in mind your country, to whom we are now giving her high rank among nations, and in the honest terror of feeling, let us all exclaim, That as in the hour of her trial we may serve this country, so may God serve us in that which will be last of all!"

This proclamation shews very satisfactorily what were the views of the conspirators, and furnishes a presumption that their number is greater than has been generally supposed. The discovery of large depots of arms of various kinds, and of ammunition, proves that preparations had been making for many months by the rebels; and various circumstances seem to establish, beyond a doubt, the fact, that France was yielding them assistance and forwarding their designs, while she pretended to be at peace with this country.

For several days previous to the 23d July, great numbers of men were observed flocking to Dublin from all parts of the country, and the guards were doubled in consequence. On that day at midnight, it was intended to have made an attempt on the Castle, but some circumstances providentially occurred which discovered the design of the rebels four hours earlier than the time marked for its execution.

About eight o'clock a large mob, said to amount to four thousand men, armed with pikes and fire-arms, assembled in Thomas-street. They stopped Lord Kilwarden's carriage which was passing at the time, and barbarously murdered him and his nephew Mr. Wolfe. The drum immediately beat to arms, and an engagement, which lasted for some time, took place between the military and the insurgents, in which many of the latter are said to have been killed. Colonel Brown of the 21st, and several privates, were killed by the mob. The insurgents having been completely repulsed, tranquillity appeared on the morning of the 24th to be restored to the city, and no farther attempt has since been made by them. There are many indications, however, not only in Dublin, but throughout the whole of Ireland, that the rebellion, though smothered for the present, is by no means extinguished; and government seem to feel the necessity for the most vigorous measures of precaution. *Martial law* has been proclaimed, and the *babeas corpus* act has been suspended, and great numbers of the insurgents, not only in Dublin, but in other parts of the country, have been apprehended.

As a proof of the extent of the preparations made by the rebels, immediately after the breaking out of the insurrection 30,000 pikes, and uniforms for 100,000 men, were discovered and seized in Dublin.

The military force in Ireland we understand is considerable. The last return of yeomanry amounts to 62,000 effective men, of whom Dublin furnishes 9000.

## DEATHS.

On the 3d instant, the Lady of Sir Hugh Monro, of Fowlis, went to the Bay of Cromarty, to bathe, taking three of her servant maids along with her. Mr. F. a merchant, coming near, was alarmed by loud cries and shrieks, and made for the place, which he had no sooner reached, than he saw the four bodies floating on the water. He soon got them into the boat, and made for the shore. One of the servants revived when in the boat. Medical assistance was immediately procured for the Lady and the other two servants, but though every effort was made to recover them, all proved ineffectual. It is supposed that some of them had gone beyond their depth, and the others, in attempting to save them, shared their fate; but no positive information has yet been obtained.

The Reverend N. Cross, of Trowbridge, aged 72.

At Croydon, Mrs. Heckford, aged 90.

At Bristol, Mrs. Arthur, in her 80th year.

At her son's house, South Lambeth, Mrs. Alexander, aged 82.

Mr. William Woodfall, so well known as a Parliamentary Reporter.

The Rev. Matt. Kenrick, Rector of Bletchingley, Surrey.

At Bath, Mrs. Edwards, wife of the Rev. Dr. Edwards.

At Woodbridge, suddenly, the Reverend John Lumpkin, Rector of Monewden.

At Coombe Florey, near Taunton, Mrs. Manning, Relict of the Rev. T. Manning.

At Kendal, Westmoreland, the Rev. Hebbethwaite Lambert, Rector of Fersfield, Norfolk.

At Newington, Surrey, the Reverend W. Collier, B. D. a Senior Fellow of Trinity College, Cambridge.

Lately, the Rev. Charles Green, Rector of Hemingford Abbots, Huntingdonshire, and grandson of Dr. Green, formerly Bishop of Ely.

Lately, at North Walsham, in Norfolk, the Rev. Joseph Hepworth, Rector of Gunton, with the Vicarage of Hanworth annexed, Rector of Suffield and Vicar of the Mediety of Felmingham, all in Norfolk.

A few days since, the Rev. Thomas Johnson, M. A. nearly forty-eight years Vicar of Wickham-market.

Lately, the Rev. Dr. Hussey, titular Bishop of Waterford. He was seized with an apoplectic fit, when he instantly expired, at his seat near Waterford.

July 9. At Cheltenham, after a long and severe illness, Miss Elizabeth Bentham, only daughter of the late Rev. Edward Bentham, D. D. Canon of Christ Church, Oxford.

July 14. In Sun-court, Cornhill, Anthony Mangin, Esq. Consul General and Agent of the Ligurian Republic, in consequence of the rupture of a blood vessel in the lungs.

## ANSWERS TO CORRESPONDENTS.

DUNELMENSIS is respectfully informed that his communication, though highly creditable to him, is too long for insertion.

Three Papers from C. L. have been received: we fear that his reverie, however applicable, would give needless offence.

In reply to A LAYMAN OF THE CHURCH OF ENGLAND, we beg leave to state our opinion that no one can be considered as a Member of that Church, who uniformly neglects to attend her offices, as those do to whom his Query alludes.

The Review of *SCRIPTURE ILLUSTRATED*, will not suit our work.

B's Paper will require much correction to fit it for the press.

C. L. A. on *Church Music*, and AMBULATOR'S Lines, we must decline inserting.

PLESION on Baptism; PHILAETHES; MILES; A FRIEND TO TRUTH; J. L.; J. O.; GULIELMUS; CLERICUS; CLERICUS JUVENIS; E. P.; L—; A Letter on Sunday Drilling; and GEORGE, have been received, and are under consideration.

G. on the character of Abraham, and SPECULATOR, will appear.

We have already made some progress in the work, in which D. L. A. A. M. has kindly afforded us his aid; but we shall nevertheless be obliged to him for his communications.

CAJUS and A TRUE FRIEND TO CHURCH AND KING, have this moment reached us.